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University of Oxford

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He Alls for the Uniformity of Common Prayer. Committee the service of the Church. Concerning Comemonies. the Order how the Pfalter is appointed to be read.
The Order how the rest of the holy Scripture is appointed to be read. Table of Proper Lessons and Plus be Kalendar, with the Table of Leffons. Tables and Rules for the Feafts and Fafts throughout the whole year. The Order for Morning Prayer. the Order for Eneming drager. The Creed of St. Athanalitis. Other RITES and The Litany. Prayers and Thankfattings upon feteral Occasions. The Collects, Epiftles, and Gospels, to be used at the Ministration of the holy Gon wien throughout the Year. the Order of the Ministration of the boly Communion. The Order of Baptism for those of Riper Years.
The Catechism, with the Order for Confirmation of Children.
The Form of Solemnization of Natrimus.
Visit prior of the Sick, and Communication of the Sick.
The Order for the Barial of the Dead. Thank giving for Women after Child-bearing. serion, or Demouncing of Gods anger and judgments against Simors, Plater.
Order of Prayers to be afed at Sea.
Form of Prayer for the Fifth day of Novembers
From of Prayer for the Thirtieth day of January.
The Athors for the Nine man Twentest day of May of May
of Form of Prayer for the First of August.

University 640 X FORD:
Printed by Jount Backers. Ainter to the King's Mont
Excellent Majesty. AMMCXVI.

ACT for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments:

Primo ELIZ

Here at the Death of our late Sovereign Lord King Edward the Sixth, there remained one uniform Order of Common Service, and of the Administration of Rites, and Ceremonies in the and France, and of the Administration of Sacramante. Rites, and Ceremonies in the Church to England, which we set forth in one Book. Incituled. The Bask of Common Prayer, and Administration of Sacramants, and other Rives and Ceremonies in the Church of England, Authorized by A& of Parliament holden in the Fifth and Sixth Years of our faid late Sovereign Lord King Edward the Sixth, Intituled. An All for the Uniformity of Common Prayer, and Administration of the Sacraments; the which was repealed, and tak away by A& of Parliament, in the First Year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due Hopour of God, and discounfort to the Professors of the Truth of Christ's Religion:

Be it therefore Enacted by the Authority of this present Parliament, That the faid Stante of Repeal, and every thing therein commined, only concerning the faid Book, said the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in, or by the faid Book, shall be void and of none effect, from and after the Feast of the Nativity of S. John Boptiff next coming: and, That the said Book, with the Order of Service, and of the Administration of Sacraments, Rites, and Ceremonies, with the Alcaration and Administration of Sacraments, Rites, and Ceremonies, with the Alcaration and Administration of Sacraments, Rites, and Ceremonies, with the Alcaration and Administration therein unded and appointed by this Stantes thesis such the Alcaration and Additions therein unded and appointed by this Stantes thesis such the Acaration and Additions therein unded and appointed by this Stantes thesis such the Acaration and Additions therein unded and appointed by this Stantes thesis such the Acaration and Additions therein unded and appointed by this Stantes thesis such the Acaration and Additions therein unded and appointed by this Stantes thesis such the Acaration and Additions therein unded and appointed by this Stantes thesis such the Stantes thesis such the Acaration and Additions the Stantes th

Statute, shall stand, and be, from, and the fild Feast of the Nativity of Sain Bussis, in full force and effect, and effect of the

And Aurther be it Enacted by the Queen

and Commons in this present Parlia effembled, and by Authority of the That all, and fingular Ministers in Cathedral or Parish Churchs or other within this Realm of England, Wale the Marches of the Same, or other Caseens Dominions, shall from and Feut of the Nativity of 8 ext coming, he bounded to Mattens, Evenlong, C. the Mattens, Evenlong, Celebrathe Lord's Supper, and Administrate each of the Sacraments, and all Committee and Open Prayer, in fider and Form as is mentioned in Book, so authorized by Farliamen fale Fifth and Sixth Years of the Eling Edward the Sixth; with or King Edward the Sixth; with of ration, or Addition of certain Libe used on every Swidey in the the form of the Litany altered rested, and two Sentences only the delivery of the Sacrament to a minimum, and none other, or or and, That if any manner of Parlo or other whatforver Minister, that should sing, or say Common Prayrioned in the said Book, or min Sacraments, from and after the stioned in the faid Book, or mit Sacraments, from and after the the Nativity of 8. John Bayeif nex refule to use the faid Common Pro-to minister the Sacraments in faid dral, or Parish-Church, or othe as he should use to minister the such Order and Form as they be ed, and set forth in the faid I shall wilfully or obstinately stand

An Act for Uniformity of Common Prayer.

any thing in the derogation, or de-raving of the faid Book, or any thing contained, or of any part thereof, it is thereof lawfully convicted, acreadilt of Twelve Men, or by his own the Patris, he shall lose, and forthic to be Queen Highness, Her Heist and Succellours, for his first Offence, the Profit of all his Spiritual Benefices, or Promotions, coming, or arising in one whole Year next after this Conviction: And also that the Person so convicted shall for the same Of-Person so convicted shall for the same Offence suffer Imprisonment by the space of the Monthly, without Bail or Mainprise:
And if any stein Person once Convictor any Offence conterning the Premissor, shall atter his sire Conviction, etcloons, chend, and be thereof in Pormasoresaid lawfully Convict; That then the same Person shall for his second Offence, suffer imprisonment by the space of one whole Year, and also shall therefore be deprived in falls, of all his Spiritual Promotions; and, That it shall be lawful to all Patrons or Donors, and also same support and singular the same Spiritual Promotion of all and singular the same Spiritual Proof all and fingular the fame Spiritual Pro-motions, or of any of them, to Prefent, or Collate to the fame, as though the Person Collate to the lattie, as though the Ferion and Persons so offending were dead: And, That if any such Person or Persons after he shall be twice Convicted in Form afore-said, shall offend against any of the Premisses the third time, and shall be thereof in Form aforesaid lawfully Convicted; That then the Person so offending, and Convicted the Third time, shall be deprived iffo falls of all his Spiritual Promotifuring his Life : And if the Person that their offend, and be Convict in Formafore-laid, concerning any of the Premiffes, thall not be Beneficed, nor have any spi-titual Promotion; that then the fame Per-lon so offending, and Convict, shall for the first Offence, suffer Imprisonment du-ting one whole Year, next after his said Conviction, without Bail or Mainerise. Conviction, without Bail or Mainprife:
And if any fuch Person not having any
Spiritual Promotion, after his first Conviction, shall efficient offend in any thing
concerning the Premisses, and shall in
Porm aforeful be thereof lawfully Convicted; that then the fame Person shall for
is Second Offence suffer Imprisonment
arrang his Life. Conviction; without Bail or Mainprife : And it is Ordained, and Enacted by the

And it is Ordained, and Enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after the said Feast of the Nativity of S. John Baptist next roming, shall in any Enterludes, Plays,

Songs, Rimes, or by other open Words declare, or speak any thing in the derogation, depraying, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open Fact, Deed, or by open Threatnings compel, or cause; or otherwise procure or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Charch, or in Chapel, or in any other place, to sing, or say any Common or Open Prayer, or to minister any Sacrament otherwise, or in any other Manner, and Form than is menany other Manner, and Form than is m tioned in the faid Book; or by any of the faid means shall unlawfully interrupt or let any Parson, Vicar, or other Minister in any Parlon, Vicar, or other Minister in any Cathedral, or Parish-Church, or Chapel, or any other place, to sing or the Common and Open Prayer, or to minister the Sacraments, or any of them, in stemments and Form, as is mentioned in the faid Book; That then every such Person, being thereof lawfully Convicted in Form abovesaid, shall forfeit to the Queen our Sovereign Lady, Her Heirs and Successours for the fast Offence an Hundred Marks; And if any Person, or Persons, being once Convict of any such Offence, efficiency offend again any of the last recited Offences, and shall in Form aforesaid be thereof lawfully Convict; That then the same Person to Offence forseit to the Queen our Sovereign Lady, Her Heirs and Successours, Four bundred Marks; And if any Sovereign Lady, Her Heirs and Successours, Four bundred Marks; And if any fours, Four hundred Marks: And if any Person, after be in Form aforesaid, shall have been ewice Convict of any Offence concerning any of the last recited Offences, shall offend the third time, and be thereof in form abovefuld lawfully Convicts. That then every Person so Offending and Convict, shall for his third Offence forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer Imprisonment during his Life; And if any Person or Persons, that for his first Off Perion of Perions, that for his first Offence concerning the Premisles, shall be Convict in Form aforesaid, do not pay the Sum to be paid by Virtue of his Conviction, in such Manner and Form, as the same ought to be paid, within Six Weeks next after his Conviction; That then every Person so Convict, and so not paying the same shall for the same sirst Offence, in stead of the said Sum, suffer Imprisonment by the said of Six Months, without Pail, or pace of Six Months, without Bail of Mainprife: And if any Person or Persons that for his second Offince concerning the Fremisses, that he would be for his fector of the faid Sum to be paid by Virtue of his Conviction and this formary in first March 1988. oin Such Manner and Form fame ought to be paid, within Six W

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Morehs, without Ball or Mainprile. And, That from and after the faid Feath of the Nativity of 8. John Repelf next coming, ill, and every Person and Persons, inhabiting within this Realm, or any other the, Queens Majesty's Dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to refort to their Parish-Church, or Chapel accustomed, or upon reasonable set thereof, to some usual place, where Common Prayer, and such Service of God shall be used in such time of let, upon every Sunday, and other Days ordained and used to be kept as Holidays, and then and there to abide orderly and soberly, during the time of the Common Prayer, Preachings, or other Service of God there to be used and ministred, upon pain of Punishment by the Censures of the Church; and also upon pain, that every Person so Punishment by the Censures of the Church; and also upon pain, that every Person so beffending shall forfeit for every such Offence Twelve Pence, to be levied by the Church-wardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands, and Tenements of such Offender by way of Distress.

And for due Execution hereof, the Queens most Excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in God's Name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true Execution hereof may

felves to the uttermost of their knowledges, that the due and true Execution hereof may be had throughout their Diocesses and Charges, as they will answer before God for such Evils and Plagues, where with Almighry God may justly punish his People for neglecting this good and wholsome Law. And for their Authority in this behalf, Be it surther Enacted by the Authority aforesaid, Thur, all and singular the behalf, Be it further Emacted by the Authority aforefaid, Thur all and further that the Archbishops, Bishops, and all other their Officers, exercising Ecclesistical Jurisdiction, as well in places exempt, as not exempt within their Diocesses, shall have all Power and Authority by this A&, to reform, correct, and punish by Censures of the Church, all, and singular Persons, which shall offend within any of their Jurisdictions, or Diocesses, after the faid ext coming, against this A& and Statute: Any other Law, Statute, Priviledge, Liverty, or Provision heretofore made, had,

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And it is Grained and English by Authority aforefuld, That all and on Juffice of Oyer and Determiner; or Juffice of Affize, thail have full Power. Authority in every of their Oyen and termine all, and all manner of offer that thall be committed, or done common to any Article contained in this profess, within the Limits of the Committee within the Limits of the Committee them directed and to make Precent the Execution of the fame, as they do against any Person being indicated.

the Execution of the fame, as they may do against any Ferson being indicted before them of Trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times, as his liberty and pleasure, joyn and affociate himself by Virtue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assize at every of the said Open and General Sessions to be holden, in any place within his Diocess, for and to the enquiry, hearing, and determining of the Offencesusore-faid.

Provided also, and be it Enacted by the

Provided also, and be it Enacted by the Authority aforesaid. That the Books concerning the said Services, shall at the Costs and Charges of the Parishioners of every Parish and Cathedral Churchs be attained and gotten before the faid Feast of the Nativity of S. John Baptist next following; and that all such Parishes and Cathedral

churches, or other places, where the faid Books shall be attained and gotten before the faid Feast of the Nativity of S. Johns Baptiff, shall within Three Weeks next after the faid Books so attained and gotten, use the faid Service, and put the same in ure according to this Act.

And be is further Enacted by the Authority aforesaid, That no Person or Persons hall be at any time hereafter impearable, or otherwise molested, of, or for any the Offences above-mentioned, hereafter to be committed or done contrary to this Act, niles he or they so Offending, be thereof adicted at the next General Sessions as be solden before any such Justices of Oyer and Determiner, or Justices of Assize, next

nd Determiner, or Justices of Affize, next.

Ther any Offence committed or done, conrary to the tenour of this Act.

Provided always, and be to Ordain of the
Brand ingular Lords of the Parliament for
the third Offence above-mentional, shall
be tried by their Peers.

Provided also, and be it Ordained and
Enacted by the Authority aforesaid. That

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by Miss. and other Head-Officers, of all the fingular Cities, Boroughs, and Towns-Deporter within this Realm, Wales, and he Musches of the fame, to the which untices of Affize do not commonly repair, shall have full Power and Authority Virtue of this Act, to enquire, hear, and determine the Offences abovefuld, and every of them yearly, within Fifteen Days free the Feafts of Easter, and S. Michael the freburgel, in like Manner and Form as suffices of Affize, and Oyer and Determiner may do.

Provided always, and be it Ordained and Bracked by the Authority aforefaid. That all and fingular Archbishops, and Bishops, and every of their Chancellours, Commissions, and every of their Chancellours, Commissions, ries, Arch-deacons, and other Ordinaries, having any peculiar Ecclesissical Juris-diction, shall have full Power and Autho-rity by Virtue of this Act, as well to enquire in their Visitation, Synods, and else-where within their Jurisdiction, at any other Time and Place, to take Accusations, and Informations, of all and every the things above-mentioned, done, commitand Informations, of all and every the things above-mentioned, done, committed, or perpetrated within the Limits of their Jurisdictions and Authority, as to punish the same by Admonition, Excommunication, Sequestration, or Deprivation, and other Censures and Process, in like Form, as heretofore bath been used in like Cases by the Queens Ecclesiastical

Provided always, and be it Enacted, That whatfoever Persons offending in the Premisses, shall for the Offence first re-deive Punishment of the Ordinary, having a Testimonial thereof under the said Ordinaryta Seal, shall not for the same Of-

efilors be convicted before es; and likewise receiving for Mence Punishment first by the laid Offence Punishment first by the Justices, he shall not for the same Offence est-

ces, he shall not for the same Offence est, soons receive Punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Provided always, and beit Enacted, That such Ornaments of the Church, and of the Ministers thereof, shall be retained, and be in use, as were in this Church of England by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth, until other Order shall be therein taken by the Authority of the Queens Majesty, with the Advice of Her Commissioners, Appointed and Authorized under the Great Seal of England for Causes Ecclesaftical, or of the Metropolitan of this Realm: And also, That if there shall happen any Contempt, or irreverence to happen any Contempt, or irreverence to be used in the Ceremonies or Rites of the Church, by the missing of the Orders appointed in this Book; The Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, Ordain and Publish such further Ceremonies, or Rites, as may be most for the Advance-ment of God's Glory, the Edifying of his Church, and the due Reverence of Christ's holy Mysteries and Sacraments.

And be it further Enacted by the Au-thority aforesaid, That all Laws, Statutes,

and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions or Countries, shall from henceforth be utterly void, and of none

An ACT for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies : And for Establishing the Form of Making, Ordaining, and Confectating Bifbops, Priests, and Deacons in the Church of ENGLAND.

XIV. CAROL. II.

Hereas in the First Year of he late Queen Elizabe prayer, and of the Administration of Sa-crarrents, Rites and Ceremonies in the Church of England, (agreeable to the

Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, The Book of Common Irayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, and enjoyned to be used by Act of Parlia-

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holden in the fleid first Year of the People desirous to live in Christian Conversation, and most profusible to the Estate of this Realm, upon the which the Mercy, Favour, and Blessing of Almighty God is in no wife so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and otten Preaching of the Gospel, with Devotion of the Hearers: And yet this notwithstanding, a great Number of People in divers parts of this Number of People in divers parts of this Realm, following their own Senfuality, and living without knowledge and due rear of God, do wilfully and schismatically abstain, and resuse to come to their Parish-Churches, and other Publick Places where Common Prayer, Administration of the Sacrameats, and Preaching of the Word of God is used, upon the Sundays and other Days ordained and appointed to be kept and observed as Holy Days: And whereas by the erest and scandalous new whereas by the great and scandalous neglect of Ministers in the said Order, or Liturgy so set forth and enjoyed as afore-said, great mischiefs and inconveniences, during the times of the late unhappy Troubles have arisen and grown; and many People have been led into Factions and People have been led into Factions and Schisms, to the great Decay and Scandal of the Reformed Religion of the Church of England, and to the hazard of many Souls: For prevention whereof in time to come, for settling the Peace of the Church, and for allaying the present Diffempers which the Indisposition of the Time hath contracted, the King's Maefty (according to his Declaration of the Five and twentieth of October, One thoufand fix hundred and fixty) granted his Commission under the Great Seal of England, to several Bishops, and other Divines, to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought sit to offer; And afterwards the Convocations of both the Provinces of Canterbury and Tork, being by His Majesty called and affembled (and now furing) His Majesty hath been pleased to Authorize and Require the Presidents of the faid Convocations, and other ne Bilhops and Clergy of the lame, to review the faid Book of Common Prayer, and the Book of the Form and Manner of the Making and Confectating of Bishops, Priests, and Deacons; And that after mature Confideration, they should make such ture Confideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and

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present the same to His Majesty in Writing for his further Allowance or Confirma for his further Allowance or Confirmation; Since which time, upon full and mature Deliberation, they the faid Prefidents.
Bishops, and Clergy of both Provinces,
have accordingly reviewed the said Books,
and have made some Alterations which
they think fit to be inserted to the same;
and some Additional Prayers to the said
Book of Common Prayer, to be used upon
proper and emergent Occasions; and have
exhibited and presented the same unto His
Majesty in writing, in one Book. Entituled. The Book of Common Prayer, and Administration of the Sacraments, and other
Rises and Ceremonies of the Church, according to the Use of the Church of England; segether with the Pfalter, or Pfalms of David,
Pointed as they are to be sung as said in
Churches; and the Form and Manner of Mahing, Ordining and Consecrating of Bishops,
Priests, and Deacons; All which, His Majesty having duly considered, bath fully approved and allowed the same, and recommended to this present Parliament, that
the said Book of Common Prayer. jesty having duly considered, bath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions which have been so made, and presented to His Majesty by the said Convocations, be the Book which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Universities, and the Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Times, and by all that Make or Conservate Rishops, Priests, or Deacons, in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think sit. Now in regard that nothing conduceth more to in regard that nothing conduceth more to the lettling the Peace of this Nation (which is defired of all good Men) nor to the Honour of our Religion, and the Propaga-tion thereof, than an Universal Agree-ment in the Publick Worship of Almighty God; and to the Intent that every Person within this Realm may certainly know the Morinip, and Administration of Sacraments, and other Rices and Ceremonies
in the Church of England, and the manner how, and by whom Bishops, Priests,
and Deacons are, and ought to be Made,
Ordained, and Confectated;
Be it Enacted by the King's most excellent Majesty, by the Advice, and with
the Confent of the Lords Spiritual and

Temporal, and of the Commons in this

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authority of the fame, That all and fin-ular Ministers, in any Cathedral, Colle-iate, or Parish-Church or Chapel, or other Place of publick Worship within this Realm of England, Dominion of Wales, and Town of Barwick upon Theed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration, and Administration of both the Sacraments, and all other the Publick and Common Prayer in such Order and Form as is mentioned in the said Book annexed and joyned to this present Act, and Ensituted, The Book of Common Prayer, and Administration of the Sacraments, and other Rises and Coremonies of the Church, according to the sign of the Church of England; together with the Pfalter or Pfalms of David, Pointed as they are to be sang or faid in Churches; and the Form and Manner of Making, Ordaining, and Conservating of Bishops, Priests, and Deacons: and, That the Morning and Evening Prayers therein contained, shall upon ther Place of publick Worship ing Prayers therein contained, shall up every Lords-day, and upon all other Days, and Occasions, and at the Times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church. Chapel, or other Place of publick Worship within this Realm of Liveland, and Places aforesaid.

and to the end that Uniformity in c And to the end that Uniformity in the publick Worship of Gods (which is so much desired) may be speedily effected. Be it further Enacted by the Authority aforestid. That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice or Promotion within this Realm of England, or Places aforesaid, shall in the Church, Places aforefaid, shall in the Church, Chapel, or Place of publick Worship belonging to his faid Benefice or Promotion, apon some Lords-day before the Feast of Saint Barrholemen, which shall be in the Year of our Lord God, One thousand fix andred fixty and two, openly, publickly, and folemnly Read the Morning and Evening Prayer, appointed to be read by, and according to the said Book of Common-Prayer, at the times thereby appointed, and after such reading thereof shall openly, and publickly, before the Congregation there assembled, declare his unfeigned Afto the use of all things in Words and no other;

. 3. Do here declare my unfeigned Affent and Confent to all and every g contained and preferibed in, and by Book, Entireled, The Best of Community, and Administration of the Sacrati, and other Rites and Ceremonies of the

And that all and every such Person, who shall (without some lawful Impediments to be allowed and approved of by the Ordinary of the Place) neglect or refuse to do the same within the Time aforesaid, or (in case of such Impediment) within one Month after such impediment removed, shall info fatte be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights and Titles, to Present or Collate to the fame, as though the Person or Persons so offending, or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every Person who

rity aforefaid, That every Person who shall hereafter be Presented or Collated, or pur into any Ecclebastical Benefice or Promotion within this Realm of England, and Places aforesaid, shall in the Church, Chapel, or Place of publick Worship, belonging to his said Benefice or Promotion, within two Months next after that he shall be in the actual Possession of the said Ecaftical Benefice, or Promotion, upon fome Lords Day openly, publickly, and folemnly, read the Morning and Evening Prayers, appointed to be read, by, and according to the faid Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly, and publickly before the Congregation there affembled, declare his unfeign fent and Confent to the Use of all Things therein contained and prescribed, according to the Form before appointed: and, That all and every fuch Person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the Place) neglect or refuse to do the same within the time aforesaid, or, (in case of such Impediment) within on Month after fuch Impediment removed, shall ipfo fallo be deprived of all his faid Ecclefiastical Benefices and Promotions; and, That from thenceforth, it shall and may be lawful, to, and for all Patrons, and Donors of all and fingular the faid Ecclefiastical Benefices and Promotions, or any of them (according to their according to the according to their according to the accordi any of them (according to their respe Rights and Titles) to prefent or collate to the fame, as though the Person or Persons so offending, or neglecting were dead And be it further Enacted by the Authority aforesaid. That in all Places, where

ind Service in and by the faid Book preforibed, and (if there be occasion) Administer each of the Sacraments, and
other Rites of the Church, in the ParistaChurch, or Chapel of, or belonging to the
same Parsonage, Vicarage, or Benefice, in
such Order, Manner and Form, as in, and
by the faid Book is appointed, upon Piin
to forfeit the Sum of Five Pounds to the
use of the Poor of the Parish for every Offence, upon Conviction by Confession, or
Proof of Two Credible Witnesses upon
Oath, before Two Justices of the Peace, of
the County; City, or Town-Corporate
where the Offence shall be committed,
(which Oaththe said Justices are hereby inwhich Ouththe faid Justices are hereby owred to Administer) and in De Payment within Ten Days, to be levied by Diffress, and Sale of the Goods and Chartels of the Offender, by the Warrant of the skid Justices, by the Church-wardens, or Overseers of the Poor of the faid Parish, rendring the Surplusage to the Party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedres.

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non, and Prebendary of every Cathedror Gollegiste Church, and all Malters, a other Heads, Fellows, Chaplains, and Titours of, or in any College, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader, in either of the Univerlities, and in every College, elfe where, and every Parson, Vicar, Curan Lecturer, and every parion, vicin, curate, Lecturer, and every other Person in holy Orders, and every Schoolmaster keeping any publick or private School, and every Person Instructing or Teaching any Young in any House or private Family as a Tutour, or Schoolmaster, who upon the first Day of May, which shall be in the Year of our Lord God, One thousand six hurdend sixty was a start of the school of the start of the sta dred fixry two; or at any time thereafte shall be Incumbent, of have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's Place or Reader's Place, Pursonage, Vicarage, any other Ecclesiastical Dignity or Promotion, or of any Curate's Place, Lecture, or School; or shall instruct, or School; heach any Youth as Tutour, or Schoolme thelomew, which shall be in the Year our Lord, One thousand fix hundred for two, or at or before his, or their refpe

cknowledgment following

I A. B. Do declare, That it is not lawful upon any pretence whatfoever to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissionared by Him; and that I will conform up the Littingy of the Church of England, as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other Person from the Oath commonly called the Salema League and Covenant, to endeavour any Change or Alteration of Government, either in Church or States and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgment shall be subscribed by every of the faid Massers, and other Heads, Fellows, Chaplains, and Tutours of, or in any College, Hells, or House of Learning, and by every publick Professour and Reader in either of the Universities, before the Vice-Chancellour of the respective Universities for the time being, or his Deputy. . 2. Do declare, That it is a

cture and School shall be void, as if for

cture and School shall be vold, as if far
Person so failing were naturally dead.

And if any School master, or other Pe
fon instructing or reaching Youth in a
private House or Family, as a Tutour
school master; shall instruct or reach a
Youth, as a Tutour or School master; b
fore License obsained from his respects
Archbishop, Bishop, or Ordinary of, b
Diocess, according to the Laws and S
tutes of this Reasm (for which he sh
pay Twelve Pence only), and before so pay Twelve Pence on y) and before !

An Act for Uniformity of Publick Prayers

tion and Acknowled Subscription and Acknowledgment made a storefald; Then every flich School-master and other instructing and teaching a storefaid, shall for the first Offence fuster three Months Imprisonment without Bail or Mainprise; and for every second and other such Offence, shall suffer three Months Imprisonment without Bail or Mainprise, and also forfeit to His Manager of the Beauty of the

efty the Sum of five Pounds,
And after fuch Subscription made, every
fuch Parson, Vicar, Curate, and Lecturer,
shall procure a Certificate under the Hand
and Seal of the respective Archbishop,
Bishop, or Ordinary of the Diocess (who
are hereby enjoyed and required upon
demand to make and deliver the same) and shall publickly and openly Read the fame together with the Declaration, or Acknowledgment aforesaid, upon some Lords-day within three Months then next following, in his Parish-Church where he is to officiate, in the presence of the Con-gregation there assembled, in the time of Divine Service; upon pain that every Per-fon failing therein shall lose such Parionfor failing therein Inall lole such Parlon-age, Vicarage, or Benefice, Curate's Place, or Lecturer's Place, respectively, and shall be utterly disabled, and splo falls depri-ved of the same; And that the said Par-sonage, Vicarage, or Benefice, Curate's Place, or Lecturer's Place shall be void, as if he were naturally dead,

Provided always, That from and after the Twenty fifth Day of March, which shall be in the Year of our Lord God, One thousand fix hundred eighty two, there shall be omitted in the faid Declaration, or Acknowledgment, so to be subscribed and read. These words following, Scilices,

A Nd I do declare, That I do hold there lies no Obligation upon me, for on any other Person from the Oath commonly called the Soloma League and Covenant, to endeavour any Change, or Alteration of Government either in Church or State; And that the fame was sinit felf an unlawful Oath, and imposed upon the Subjects of this Realm, against the known Laws and Liberties of this Kingdom;

So as none of the Persons aforesaid shall

So as none of the Perlans aforefaid shall from theaceforth be at all obliged to Subscribe or Read that part of the faid Declaration, or Acknowledgment,

Provided always, and be it Enacted,
That from and after the Feast of S. Barshalmen, which shall be in the Year of our Lord, One thousand six hundred sixty and two, no Person, who now is Incumbent, and in possessing of any Parsonage, Vicarage, or Benefice, and who is not al-

ready in holy Orders by Epifcopal Ordination, or shall not before the said Pershday of S. Berthelomen be Ordained Priest, or Deacon, according to the Porm of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesistical Promotion within this Kingdom of Benefice with Cure, or Other Ecclesistical Promotion of Wales, or Town of Berwick upon Tweed; but shall be merely disabled, and info fasts deprived of the same; and all his Ecclesistical Promotions shall be void, as if he were naturally ons shall be void, as if he were naturally

And be it further Enacted by the Authority aforefaid. That no Person whatsoever shall thenceforth be capable to be
admitted to any Parsonage, Vicarage, Benesice, or other Ecclesiastical Promotion
or Dignity whatsoever, nor shall presume
to Confecrate and Administer the holy Sacrament of the Lord's Supper, before fuch time as he shall be Ordained Priest according to the Form and Manner in, and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offence, the Sum of One hundred Pounds: (one Moiery thereof to a priest for the Pounds: (one Moiery thereof to a priest for the fund of the fun Pounds; (one Moiety thereof to the Kin Pounds; (one Moiety thereof to the King's Majesty, the other Moiety thereof to be equally divided between the poor of the Parish where the Offence shall be cammitted, and such Person or Persons as shall sue for the same by Action of Debt, Bills Plaint, or Information in any of His Majesty's Courts of Record, wherein no Estimate of Law shall foign. Protection, or Wager of Law shall be allowed) And to be disabled from ta-

king, or being admitted into the Order of Priest, by the space of one whole Year next following,

Provided that the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches, allowed, or to be allowed by the King's Majesty. His Heirs and Successours in Rusland,

Provided always, That no Title to confer, or present by lapse, shall accrue by any Avoidance or Deprivation is fof falls by Virtue of this Statute; but after fix Months after notice of such Voidance, or Deprivation, given by the Ordinary to the Patron, or such Sentence of Deprivation openly and publickly read in the Parish-Church of the Benefice, Parsonage, or Vicarage, becoming void, or whereof the Incumbent shall be deprived by Virtue of this Act

And be it further Enacted by the Aurity aforesaid. That no Forms or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall b

An Act for Uniformity of Publick Prayers.

spenly used in any Church, Chapel, or other publick Place, of, or in any College, or Hall in either of the Universities, the Colleges of Westminster, Winthester, or Estm. or any of them, other than what is prescribed and appointed to be used in and by the said Book; and, That the present Governour or Head of every College and Hall in the said Universities, and of the said Colleges of Westminster, Winthester, and Estm., within one Month after the Feast of S. Barthelomen, which shall be in the Year of our Lord. One hall be in the Year of our Lord, On thousand fix hundred fixty and two: And every Governour or Head of any of the faid Colleges or Halls, hereafter to be Elected or Appointed, within One Month next after his Election or Colletion, and Admiffion into the fame Government or Headfhip, Ihall openly, and publickly in the Church, Chapel, or other publick Place of the fame College, or Hall, and in the prefence of the Pellows, and Scholars of the fame, or the greater part of them. the fame, or the greater part of them then refident, subscribe unto the Nine and Thirty Articles of Religion mentioned in the Statute made in the Thirteenth Year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned Affent and Consent unto, and Approba-Affent and Confent unto, and Approba-tion of the faid Articles, and of the fame Book, and to the Use of all the Prayers, Rites and Ceremonies, Forms and Orders in the faid Book preferibed and contained, according to the Form aforefaid; And that all fuch Governours, or Heads of the faid Colleges and Halls, or any of them, as are, or shall be in holy Orders, fhall once at least in every Quarter of the Year (not having a Lawful Impediment) openly and publickly read the Morning Prayer and Service in and by the faid Book appointed to be read in the Church, Chapel, or other publick Place of the fame Col-lege or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the fame Government or Headship, by the space of Six Months, by the Visitor or Visitors of the same College or Hall; And if any Governour or Head of any College or Hall, suspended for not Subtcribing unto the faid Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at or before the end of Six Months next after fuch Sufpension, subscribe unto the faid Articles and Book, and declare his Consent thereunto as aforesaid, or read the Morning Prayer and Service as afore-faid, then such Government or Headship, shall be ips facto void.

Provided always, That it shall and may be lawful to use the Morning and Evening

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Prover, and all other Prayers and Sarvi prescribed in and by the faid Book, in a Chapels, or other publick Places of a respective Colleges and Halls in both a Universities. Universities, in the Colleges of Western fer, Winchester, and Ester, and in the Convocations of the Clergies of either Province, in Latine; any thing in this Act contained to the contrary notwithstanding.

Act contained to the contrary notwithflanding.

And be it further Enacted by the Authority aforefaid, That no Person shall be,
or be received as a Lecturer, or permitted,
suffered, or allowed to Preach as a Lecturer, or to Preach or Read any Sermon or
Lecture in any Church, Chapels or other
Place of publick Worship, within this
Realm of England, or the Dominion of
Wales, and Town of Berwist upon Tweed,
unless he be first Approved and thereunro
Licensed by the Archbishop of the Province, or Bishop of the Diocess, or (in
case the See be vold) by the Guardian of
the Spiritualties, under his Seal, and shall
in the presence of the fame Archbishop,
or Bishop, or Guardian, Read the Nine
and Thirty Articles of Religion, mentioned in the Statute of the Thirteenth Year
of the late Queen Elizabeth, with Declaration of his unseigned Assento the same;
And, That every Person and Persons who
pow is or bereasters that And, That every Person and Persons who now is, or hereaster shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to Breach upon any Day of the Week in any Church, Chapel, or Place of publick Worship withinthis Realmos England, or Places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common Prayers and Service in and by the faid Book appointed to be Read for that time of the Day, and then and there publickly and openly declare his Assenting unto, and Approbation of the faid Book, and to the Use of all the Prayers, Riess, and Ceremonies, Forms, and Orders, therein contained and prescribed according to the Form before appointed in this Act; And also shall upon the first Lecture-day. And, That every Person and Persons w And also shall upon the first Lecture-de of every Month afterwards, to long as he of every Month afterwards, so long as he continues Lecturer, or Preacher there, as the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemaly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the Day, as which the said Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned Affent and Consent unto, and Approbation of the said Book, and to the Use of all the Prayer

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firsted, according to the Form storained.
And that all and every such Pecian and
Persons who shall neglect or scule to do
the fame, shall from thenceforth be distibled to Preach the said, or any other Lethire or Sermon in the said, or any other
Church, Chapel, or place of publick Worfirst, until such time as he and they shall
openly, publickly, and solemnly Read the
Common Prayers and Service appointed
by the fail Book, and conform in all points
to the chings therein appointed and preferified, according to the purport, true intent and meaning of this Act.

Provided always, That if the said Sermon or Lethure be to be Preached or Read
in any Cathedral or Collegiate Church or
Chapel, it shall be sufficient for the said
Letimer openly at the time aforefaid, to
dreshre his Affent and Consent to all things
contained in the said Book, according to
the Porm aforefaid.

And he it surther Epacked by the Authority asorefaid. That if any Person who
is by this Act disabled, to Preach any Lecture or Sermon, shall during the time
that he shall continue and remain so disabled. Preach any Sermon or Lecture;
That then for every such Offence, the Perfon and Persons so offending shall suffer
Three Months Imprisonment in the Common Goal, without Bail or Mainprise, and
that any Two Justices of the Peace of any
County of this Kingdom and places aforesaid, and the Mayor or other chief Masistrate of any City or Town-Corporate
within the same, upon Certificate from
the Ordinary of the place, made to him
or them of the Offence committed, shall,
and are hereby required to commit the
rection or Persons so offending to the Goal
of the County, City, or Town-Corporate
within the fame, upon Certificate from
the Ordinary of the place, made to him
or them of the Offence committed, shall,
and are hereby required to commit the
rection of the Offence committed, shall,
and are hereby required to commit the
rection of the County, City, or Town-Corporate he County, City, or Town-Corporate

Provided always, and be it further Encided by the Authority aforefaid. That at all and every time and times, when any sermon or Lecture is to be Preached, the Common Prayers and Service in and by the faid Book appointed to be Read for the faid Book appointed to be Read for the time of the Day, shall be openly, affilickly, and solemnly Read by some reach or Deacon, in the Church, Chapel, in Mice of publick Worship, where the list Sermon or Lecture is to be Preached, there fach Sermon or Lecture then to preach all the present at the Reading thereof.

Provided nevertheless, That this Act hall notestical rother universities of this Realin, or either of them, when, or at such times as

herd in the fame Churches, or any of hem, for or as the publick University termon or Lecture; but that the fame sermons and Lectures may be Preached. none and Lectures may be Presched fame have been heretofore Breached or Read; this Act, or any thing herein con-tained to the contrary thereof in any wife notwithstanding.

tained to the contrary thereof in any wile notwithstanding.

And he it further Enacted by the Authority aforesaid. That the several good Laws and Statutes of this Realm, which have been formerly made, and are now in sorce for the Uniformity of Prayer and Administration of the Sacraments, within thit Realm of England, and placesaforesaid, shall stand in full force and strength; to all intents and purposes whatsoever, for the establishing and confirming of the sacraments, and other Rices and Geremmies of the sacraments, and other Rices and Geremmies of the Church, according to the use of the Church of England; sogether with the Pfalter or Pfalms of David, Pointed as they are to be sangue faid in Churches; and the Form and Manner of Making, Ordaining, and Conferenting of Bishops, Priosis, and Deacons; herein before mentioned to be joyned and animoned to this Act; and shall be applied, practised, and put in ure for the punishing practifed, and put in ure for the punish of all Offences contrary to the faid La with relation to the Book aforefaid, and

no other.

Provided always, and be it further Enacted by the Authority aforefaild. That in all those Prayers, Litanies and Collects, which do any way relate to the King, Queen or Royal Progeny, the Names he altered and changed from time to time, and fitted to

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the present occasion, according to the di-rection of lawful Authority.

Provided also, and be it Enacted by the Au-thority aforesaid, That a true Printed Copy of the said Book, Entituled, The Book of Common Prayer, and Administration of the So traments, and other Rites and Ceremonies of the Church, according to the Use of the Church the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Conservating of Bishops, Priests, and Deacons, shall at the Cost and Charges of the Parishioners of every Parish-Church, and Chapelrys Cathedral-Church, College, and Hall, be attained and gotten before the Feast-day of S. Bartbolomew, in the Year of our Lord, One thousand six bundred fixty and two upon pain of forfeiture of Three Pounda by the Month, for so long time as they shall then after be unprovided thereoty Church, College, and Hall, making de-

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always, and be it Eme the Order among the suls Health of the Plocal in Charge within Wake reunto, annexed be unalitied into the Brisip. and that the fame so translated, and being by chem, or any Three of thein at the leasts by chem, or any Three of thein at the leasts by chem, or any Three of thein at the leasts printed to such Number at least, so that one of the said Books so Translated and impristed, may be had for every Cathedral, Collegiate, and Parish-Church, and Chapel of Ease, in the said respective Diotectles, and places in Wales, where the Welft is commonly spoken or used, before the First Day or May, One thousand far hundred stray five; and, That from and after the Imprinting and Publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Caraces throughour all Wales, within the said Diocesses, where the Welft Tongue is commonly ased; in the British or Welft Tongue, in such Manner and Form as is prescribed according to the Book hesounto innexed, to be used in the Eastish Tongue, differing nothing in any Order or Form from the said Eastish Book; for which Book, so Translated and Imprinted, the Church-Wardens of every the said Parishes, shall pay out of the Parish-Money in their hands, for the use of the respective Churches, and be allowed the same on their Account; and, That the said Biin their hands, for the use of the respective Churches, and be allowed the same on their Account; and, That the said sinhops, and their Successours, or any Three of them at the least, shall set and appoint the Price for the which the said Book shall be sold; And one other Book of Common Prayer in the English Tongue, shall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in Welfh is to be had by force of this Ast, before the First Day of May, One thousand for hundred savy and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the same, and also such as do not understand the same, and also such as do not understand the fame, and also such as do not understand the said Language, may by conferring both Tongues together, the some strain to the knowledge of the Regission Tongue; any thing in this Ast to the contrary notwithstanding; And until Printed Copies of the said Book so to be translated may be had and provided, the Form of say be had and provided, the Form of

Common Prayer elkalished by Purliament before the making of this Act, that he will as formerly in fuch parts of Wales, where the English Tongue is not com-

And so the end offer the true and perfect Copies of this Act, and the faid Book hereauto americal, may be fafely kept and perpetually preferved, and for the avoiding of all Disputes for the cime to come; he is therefore Emacted by the Authority atoresaid, That the respective Deans and Chapters of every Cathodral, or Collegiate Chartes, within England and Males, shall at their proper Cofts and Charges, before the Twenty fifth Day of Deans, One choosing his hundred laxty and two, obtain under the Great Seal of England, a true and perfect Copy of this Act, and of the faid Book atmexed hereunto, to be by the faid Deans and Chapters, and their Successours, kept and preferved in fafety for ever, and to be associated, and shewed forth in my Court of Record, is often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the fame Book, into the respective Courts at Westminsser, and into the Tower of Landow, to be kept and preferved for ever among the Records of the Tower, to be asso produced and shewed forth in any Court, as need shall require; which said Book so to be exemplified under the Great Seal of England, shall be examined by such Persons as the King's Maiesty shall appoint, under the Great Seal of England, shall be compared with the Original Book here deal of England for that purpole, and shall Seal of England for that purpole, and Ballibe compared with the Original Book here-unto annexed, and shall have power to correct and amend in writing any Error committed by the Printer in the Printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any Three of them, at the end of the same Book, that they have examined and compared the fame Book, mined and compared the lame Book, a find it to be a true and perfect Copy which faid Books, and every one of the fo exemplified under the Great Seal England as aforefaid, shall be deemed a ken, adjudged, and expounded to be good and available in the Law to all intents a purposes whatforver, and shall be purpoles wharfoever, and shall be a counted as good Records as this Book felf hereunto annexed; Any Law of Custom to the contrary in any wife no withstanding.

Provided alfo, That this Act, or any thing therein contained, shall not be preudicial or hurtful unto the King's Pro-

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selfour of the Law within the University
of Object, for, or concerning the Pretend of Shipton, within the Cathodral
Church of Series, united and unnexed unto the place of the fame King's Professour
for the time being, by the late King James
of blessed Memory.

Provided always, That whereas the Six
and thirtieth Article of the Nine and thirty
Articles agreed upon by the Atchbishops,
and Bishops of both Provinces, and the
whole Clergy in the Convocation holden
at Leadon, in the Year of our Lord, One
thousand five hundred fixty two, for the
worlding of Divertities of Opinions, and
for establishing of Consens touching true
Religion, is in these words following,
wix.

That the Book of Conferencian of Archbillions and Bilhops, and Ordaining of
Priofis and Deacons, lately fet forth in the
time of K. Edward the Sinth, and confirmed at the Laws time by datherity of
Parliament, dath contains all things neceffory to fath Conferencian and Ordaining,
neither bath is any thing that of it felf is
fingerfitions and augusty; and therefore
wholesver are Conferenced or Ordered according to the Rises of that Book, fince the
Second Tear of the aforenamed K, Edward
unto this time, or hereafter flast he Confecrated or Ordered according to the fame
Rises; We decree all fush to be rightly, orderly, and lawfully Conferenced and Ordered;

It is Enacted, and be it therefore Enacted by the Authority aforefaid. That all Subfcriptions hereafter to be had or made unto the faid Articles, by any Descon, Priefle or Ecclefiaftical Persons or other Person whatsoever, who by this Act, or any other Law now in force, is required to subscribe unto the faid Articles, shall be constanted and research to subscribe onto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons in this Act mentioned, in such fore and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth, mentioned in the said Six and thirtieth Articles any thing in the said Articles are

Arricle; any thing in the faid Arricle, or in any Strates, Act, or Canon heretofore had or made to the contrary thereof, in any wife notwithstanding.

Provided also. That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of this Church of England, together with the Form and Mannie of Orthe the Form and Manner of Or ther with the Form and Manner of Or-daining, and Confectating Bishops, Priests, and Deacons, heretofore in use, and re-spectively established by Act of Parlia-ment in the First and Eighth Years of Queen Elizabeth, shall be still used and observed in the Church of England, until the Feast of S. Bartholomess, which shall be in the Year of our Lord God, One thou-sand in hundred fixty and two.

er and both link by The PREPACE

Thath been the Wissom of the Church of England, ever since the first compiling of Her publick Liturgy, to keep the mean between the two Extreams, of too much stiffnels in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common Experience sheweth, that where a change bath been made of things advisedly Established (no evident necessary so requiring) sundry Inconveniences have thereupon ensued; and these many times more, and greater than the Evils that were intended to be remedied by such change; So on the other side, the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, the tunest maintains. T hath been the Wifdom of the o acknowledged; it is but reasonable, that upon weighty and important Coulide-

rations, according to the various Exigency of Times and Occasions, such Changes and Alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed Memory since the Reformation, the Church upon just and weighty Considerations Her thereunto moving, hath pietded to make such Alterations in some particulars, as in their respective Times were thought convenient: Yet so, as that the main Body and Essentials of it, (as well in the chiefest Materials, as in the Frame and Order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the yain Attempts, and impetuous Alfaults made against it, by such Men as are given to change, and have always discovered. rations, according to the various Exigency

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reely men fact aciat open metre than found mailes to make the maile to gette Importunicies there acredo Magrify, shat the fa Marethy this con-herifed and fach diser-t Addition cheminis una country requires for the a erfwaholt fover, did graciously conde-

In which Review we have endeavoured a observe the like Moderation, as we find a three few first in formar three. And therefore of the fundry have strong proposed unto us, we have special all finding were either of dangerous straighted. Doctrine, or landable special of the Church of England, or iniced of the whole Catholick Church of theils) as elfe of no configuence at all, me unitarly friendous and vain. But fuch alterations as were control to us (by the ferious, ander what Protences, or to that the protect for the protect of the tenro ulfinant unto: not enfor beard ulfinant unto: not enfor by any firength of Argum toningue of the necessity of m the necessity of making the

Fac Proceeds in our Judgarents (and we here proceds it to the World) that the Book, as it flood before established by Law, doth not contain in it any thing contrary to the World of God, or to found Doctrine, or which a godly Man may not with a good Conscience use and submit unto, or which is not fairly desensible against any that shall oppose the same; if it shall be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture it self.

Our general Aim therefore in this Undertaking was, not to gratife this or that Party in any their unreasonable Demands; but to do that which to our best Undertakings we conceived might most tend to the preservation of Peace and Unity in the Charch; the procuring of Reverence, and easining of Ricey and Devotion in the publick Worthin of God; and the cutting off accession from these than force all Variations of Cavillar Quarrit against the Liturgy of the Charch, then from the Sanday Variations

cotion from them that field occasion avilor Quartet against the Liturgy of the hunch. And it to the feveral Variation on the former book, whether by Aluation, Addition, or otherwise, it shall faction, Addition, or otherwise, it shall faction. ice to give this general Account, The most of the Alterations were made, either ich, For the better Direction of them ince so give this general Account, The most of the Alterations were made, either fast, For the better Direction of them that are to Officiate in any part of Divine Service; which is chiefly done in the Kalendara and Rubricks; Or Secondly, For the more proper expressing of some Words or Phrases of ancient Ufage, in Terms more faitable to the Language of the present Times, and the clearer Explanation of some other Words and Phrases, that were either of doubtful fignification, or otherwise liable to misconstruction; Or thirdly, For a more persed reading of such Portions of holy Scripture as are inserted into the Limitary; which in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation; and that it was thought convenient, that some Prayers and Thanksgivings, fixted to special Occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of Riper Years; which although nor so neasing when the former Book was compiled, yet by the growth of Anabaptism through the Licenticularies of the litte Times crept in amengitus, is now become saccessary, and easy be always useful furthe Baptizing of Natives in our Planutions, and others converted to the Faith. If any Man, who shall delive a more particular Account of the several Alterations in any part of the Liningy, shall take the pains to

e or the Church. Concernies dies

s are in the World) to

J Concerning the Service of the CHURCH

Here was never any think by the Wicof Man fo well deviled, fo fire Ethblished, which is co e ancient Post det all the whole Bible; for est part thereo eding and medication in Bods We fired up to Godlin ber. That the People. (by daily hear-ber, That the People. (by daily hear-be of holy Scripture read in the Church) might continually profit more and more a the knowledge of God, and be the more affamed with the love of his true Reli-

But these many Years passed, this Godly and Decent Order of the ancient Fashers and been so altered, broken, and negociate, by planting in uncertain Stories and Legends, with anticipation Stories by planting in uncertain Stories sends, with multitude of Red Legends, with multitude of Recods. Verfes, vain Repetitions, Camcods. Verfes, vain Repetitions, Camcody when any Book of the Bible was
un, after three or four Chapters were
al our, all the reft were unread. And
the fort the Book of Ifaids was begun
Alons, and the Book of Genefis in
these first in they were only begun
if never send through a After like fore
the Books of holy Scripture used. other Books of holy Scripture used, moreover, whereas S. Leal would such Language spoken to the People

deted, here is fet forth fuch an orange whereby the fame shall be redressed. And for a readiness in this matter, here is drawn for a readiness in this matter, here is drawn for a readinels out a Kalends alain and easi

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one piece from another. But the cut off Ascheme, Responde, Javinal such like things as did breaker sintial course of the reading of the area of the reading of the area of the piece of the reading of the area of the piece of the reading of the such as there is no Remarks for the plain and take to be understathe description and take to be understathe description that description and take to be understathe description the Reading of the house of the piece of purpole of the hid Fathers, in deal anote appointed or late was a than that which of late was a

many Things, whereof some are untrue, ome uncertain, some vain and superstitious; and nothing is ordained to be Read, out the very pure Word of God, the Holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order, as is most easie and plain for the Understanding both of the Readers and Hearers. It is also more Commodious, both or the shortness thereof, and for the plainness of the Order, and for that the Rules e sew and easie.

And whereas heretofore there hath been treat Diversity in Saying and Singing in Churches within this Realm; Some folowing Salisbury Use, some Hereford Use, and some the Use of Bangor, some of Tork, ome of Lincoln; now from henceforth all the whole Realm shall have but one Use.

And for a fmuch as nothing can be so plainy set forth, but Doubts may arise in the
Use and Practise of the same; to appease
all such Diversity (if any arise) and for the
Resolution of all Doubts concerning the
Manner how to understand, do, and execute the Things contained in this Book;
the Parties that so doubt, or diversly take
any Thing, shall alway resort to the Bishop of the Diocess, who by his Discretion
shall take Order for the Quieting and Appeasing of the same; so that the same Order be

not contrary to any Thing contained in this Book. And if the Bishop of the Diocess be in Doubt, then he may send for the Resolution thereof to the Archbishop.

Though it be Appointed, That all Things shall be Read and Sung in the Church in the English Tongue, to the End, that the Congregation may thereby be Edificd, yet it is not meant, but that when Men say Morning and Evening Prayer privately, they may say the same in any Language that they themselves do understand.

And all Priests and Deacons are to Say daily the Morning and Evening Prayer, either Privately, or Openly, not being let by Sickness, or some other urgent Cause.

And the Curate that Ministreth in every Parish-Church or Chapel, being at Home, and not being otherwise reasonably Hindred, shall say the same in the Parish-Church or Chapel where he Ministreth, and shall cause a Bell to be Tolled thereunto a convenient Time before he Begin, that the People may come to Hear Gods Word, and to Pray with him.

Of CEREMONIES, why fome be Abolished, and fome Retained.

F fuch Ceremonies as be used in the Church, and have had their Beginning by the Infitution of Man, some at the first were of godly intent and purpose devised, and yet at length turned to Vanity and Superflition: Some enred into the Church by undiscreet Devotion, and fuch a Zeal as was without Knowledge; and for beause they were winked at in the eginning, they grew daily to more nd more Abuses, which not only or their Unprofitableness, but also ecause they have much blinded he People, and obscured the Glory f God, are worthy to be cut away, nd clean rejected: Other there be,

which although they have been devised by Man, yet it is thought good to reserve them still, as well for a decent Order in the Church (for the which they were first devised) as because they pertain to Ediscation, whereunto all Things done in the Church, (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common Order and Discipline, is no small Offence before God. Les all things be done among you, saith St. Paul, in a seemby and due order;

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The appointment of the which Order pertaineth not to private Men; therefore no man ought to take in hand, or presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authoriz'd

thereunto.

And wherereas in this our time. the Minds of Men are so diverse, that some think it a great matter of Conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their old Customs; and again on the other fide, some be so new-fangled, that they would innovate all things, and fo despise the old, that nothing can like them but that is new: It was thought expedient, not fo much to have respect how to please and fatisfie either of these Parties, as how to please God, and profit them And yet left any man should be offended, whom good Reason might satisfie, here be certain Causes rendred, why some of the accufromed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter Days, that the Burden of them was intolerable; whereof St. Augustine In his time complained, That they were grown to fuch a number, that the Estate of Christian people was in worse Case concerning that matter, than were the Jews. And he counselled, That fuch Yoke and Bur den should be taken away, as time would ferve quietly to do it. what would St. Augustine have faid, if he had feen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was fo great, and many of them fo dark, that they did more confound and darken, than declare and let

forth Christ's Benefits unto us. And befides this, Christ's Gospel is not a Ceremonial Law (as much of Moses Law was) but it is a Religion to ferve God, not in Bondage of the Figure or Shadow, but in the Freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order. and godly Discipline, and such as be apt to ftir up the dull Mind of Man, to the remembrance of his Duty to God, by some notable and and special Signification, whereby he might be edified. Furthermore, the most weighty Cause of the Abolishment of certain Ceremonies was, That they were so far abufed; partly by the superstitious Blindness of the Rude and Unlearned. and partly by the unfatiable Avarice of fuch as fought more their own Lucre, than the glory of God that the Abuses could not well be taken away, the Thing remaining still.

But now as concerning those Perfons, which peradventure will be of fended for that some of the old Ceremonies are retained still: If they confider, that without some Ceremonies it is not possible to keep any Order or quiet Discipline in the Church, they shall easily perceive just cause to reform their Judgments. And if they think much that any of the old do remain, and would rather have all devised anew: Then fuch men granting some Ceremonies convenient to be had, furely where the old may be well used, there they cannot reasonably reprove the Old only for their Age, without bewraying of their own Folly. For in fuch a case they ought rather to have Reverence unto them for their Antiquity, if they will declare themselves to be more studious of Unity and Concord, than of Innovations, and New-fangleness, which (as much as may be with true fetting forth

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forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause, with the Ceremonies referved, to be offended. For as those are taken away which were most abused, and did burden Mens Consciences without any cause; so the other that remain are retained for a Discipline and Order, which (upon just Causes) may be altered and changed, and therefore are not to be effeemed equal with God's Law. And more over they may be neither dark nor dumb Ceremonies, but are fo fet forth, that every man may underfland what they do mean, and to what use they do serve. So that it

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is not like that they in time to come should be abused as other have been. And in these our Doings we condemn no other nations, nor prescribe any thing but to our own People only: For we think it convenient, that every Country should use fuch Ceremonies as they shall think best to the setting forth of God's Honour and Glory, and to the reducing of the People to a most petfect and godly living, without Error or Superstition; and that they should put away other things which from time to time they perceive to be most abused, as in Mens Ordinances it often chanceth diverfly in divers Countries.

The ORDER how the PSALTER is appointed to be READ.

THE Pfalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the Twenty eighth, or Twenty ninth Day of the Month.

And whereas January, March, May, July, August, October, and December, have One and thirty Days apiece; It is ordered, that the same Pfalms shall be read the last Day of the said Months, which were read the Day before: So that the Psalter may begin again the First Day of the next Month ensuing.

And whereas the Hundred and nineteenth Pfalm is divided into Twenty two Portions, and is over long to be read at one time; it is fo ordered, that at one time shall not be read above Four or Five of the said Portions.

And at the end of every Pfalm, and of every fuch part of the Hundred and nineteenth Pfalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the holy Ghost; As it was in the beginning, is now, and ever shall be: World without end. Amen.

Note, That the Pfalter followeth the Division of the Hebrews, and the Translation of the Great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

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The ORDER how the rest of Holy SCRIPTURE is appointed to be READ.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every Year once, as in the Kalendar is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every Year thrice, besides the Epistles and Gospels; except the Apocalyps, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every Day, look for the day of the Month in the Kalendar following, and there ye shall find the Chapters that shall be read for

was addition of your

the Lessons both at Morning and Evening Prayer; except only the Movable Feasts, which are not in the Kalendar, and the Immovable, where there is a Blank lest in the Column of Lessons; the proper Lessons for all which Days are to be found in the Table of Proper Lessons.

And Note, That whenfoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, That the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered. Morning and Evening PRAYER on the SUNDAYS and other HOLIDAYS throughout the YEAR.

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LESSONS proper for SUNDAYS,

Sundays of Advent.	Mattins,	Evenlong.	Sundaysafte Trinity.	Mattine.	Evenione
The First-	Isaiah- 1	Ifaiah - 2	The First-	Yorkus—Yo	1-0
ii			ij-	Joshua—10 Judges — 4	Joinua ——2
iii——			iiij	r Samuel —2	Judges
14	-		liv	1 Samuel -2	
Sundaysafret	30	were not bearing	11		
Christmas.		The state of the s	vj —	2 Samuel -12	- Camual
The First-	37	38	vij.	2 3amuer -12	A
11		C. Maria Printerson, F. College	viii.	1 Kings -13	1 Kings-1
Sundaysafter	A Committee of the	while the State of the	jx	18	
Epiphany.		A STATE OF THE STA	x	21	Medical Control
The First-	44	46	xj	2 Kings - 5	2 Kings
ij			xij.	10	
iii——			xiii.	19	
iv —	57	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	xiv.	Jeremiah- 5	Jeremiah -2
v——			XV		
vi	65		xvi.	Ezekiel- 2	Ezekiel-1
Sertuagefim.	Genefis-	Genefis - 2	xvij.	14	- I
Sexagefima.	- i	6	xviij.		PERSONAL PROPERTY.
Quinquage.	9. to ver. 20	I2	xix.	Daniel - 3	Daniel —
fima.	J. 10 1CI. 20	Land Astail	XX	Joel- 2	Daniel — Micah—
Lent.		SAME OF BUILDING	xxj.	Habak 2	Proverbs -
First Sunday	19 to ver. 30	22	xxii.—	Proverbs 2	Tiovelos
ii - Sunday	27	34	xxiii.——	II	
ili	39	42	xxiv.		
iv	43	45	XXV.		
7	Exodus - 3	Exodus-	xxvi	i7	
vi——	Lausus — 5	Laouus, 3	7-11	• • • • • • • • • • • • • • • • • • • •	
I Leffon.	9				
2 Leffon.	Matth26	Heb.s.tov.11	¶ Leffons	proper for	Holidays
Faller-day	alparity of profession and the		1 Denons	proper for	. Tonday.
I Leffon	Exodus - 12	Exodus-14			
	Romans - 6	Acts 2. V. 22.	Daniel Breeze	Mattins.	Evenson
Leffon. — Sundaysafter		1000 100	S. Andrew.	Proverbs20	Proverbs-21
Eafter.			S. Thomas	354165-95	
The First-	Numbers -16	Numbers -22	the Apostle.	23	24
	-23, 24	25	Nativity of		
ii ———	Deut. — 4	Deut s	Chrift,	Book Miles	(to v. 17
V	6	7	I Leffon-	Ifa. 9. to v. 8.	Ifai . 7. v. 10
7	8		2 Leffon -	Luke 2. to v.	Titus 3. v. 4
Sunday after	X.,		3. Stephen.	(15	(to v. 9
Ascension. —	12		I Leffon -	Proverbs-28	Eccles.
	And the second second		2 Leffon -	Acts 6. v.8 6	Acts 7. V. 30
Whitfunday.	16 10 11 10	Ifaiah IT		C. 7. to V. 30.	(to v. 55
	10. LO V. 10.		S. 10.		
Leffon,—	Acts 10 V.34	Acts 19. to v	A Section of the second	The State of the Control of the Cont	MARKET STREET, THE PARTY OF THE
Leffon.—	Acts 10. v.34.	Acts 19. to v	I Leffon	Ecclef 5	Ecclef 6
Whitfunday. Leffon.— Leffon.— Trinity Sun. Leffon.—	Acts 10. v.34.		1 Leffon.—	Ecclef.— 5 Apoc. — 1 Jer.31.to v.18	Apoc 22

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LESSONS proper for Holy-Days.

	Mattin.	Evenfong.		Mattins.	Evensong.
Circumcifion			S. Phil. & Jac.	Parlus -	F
I Leffon.	Genefis-17	Deut.10.v.12.		Ecclus 7	Eccius y
2 Leffon. —	Romans - 2	Coloinans- 2		John 1. v. 43.	
Epiphany.		0	Ascension-		
I Leffon	Isaiah 60		day.		
2 Leffon. —		John 2. to v.	r Leffon.	Deut. — 10	
Convertion _	(23	(12	2 Leffon,—	Luke 24. v.44.	Ephel. 4.to V.
of S. Paul.			Munday in		(17.
I Leffon.		Wildom- 6	Whitfun-		
2 Leffon	Acts 22. to V.	Acts-26	week.	(10	(to v. 30.
Purification	(22		I Leffon.—	Gen. II.to v.	Num. 11.v.16.
of the Virgin	Wifdom- 9	Wildom-12	2 Leffon,—	1 Corinth. 12	
Mary.	Carry Company of the St.	and the same of	Tuesday in	and the board	(v. 26.
S. Matthias	19	Ecclus-1	Whitf-week.		
Annunicati-		The supplier interests.	I Leffon. —	1Sam.19.V.18	Deut 30
on of our-	Ecclus-2	3	2 Leffon.	1 Thef. 5. v. 12	I John 4.to v.
Lady.				(to v. 24.	(14.
Wednesday		27.	S. Barnabas.		
beforeEafter.		2	I Leffon.	Fcclus To	Ecclus12
I I chon.	Hofea-13	Hofes	2 Leffon	Acts-14	Acts Is. to v.
2 Leffon.		Tiolea, Tio	S Joh Rantift	1	(36.
Thurfay be-	Jour 111, 414)	*	S. Joh Baptist	Malach 3	
fore Eafter.		62	2 Leilon		Mat. 14 to v.
I Leffon.	Daniel - 0	Jeremiah- 31	S. Peter.		(13
2 Leffon.	John-13	Jereman 21	I Leffon. —	Feeling	Ecclus19
THE RESIDENCE OF THE PARTY OF T	(20		2 Leffon -	Acts - 3	Acts 4
GoodFriday.		Tfaiah 53		Ecclus -21	
2 Leffon.		I Peter- 2	S. James		The state of the s
	13	1 Tetel 2	S. Barthol.		29
Eafler Even.	70ch 0	Exodus-13	S. Matthew		38
2 Leffon.			S. Michael	CC-	
TO SECURE AND ADDRESS OF THE PARTY OF THE PA	Luke 23.V.50	Hebrews- 4	2 Leffon.	1000000 30	Dan. 10. v. 5.
Munday in			2 Lenon.		Jude v.6.to v
Easter week.	P-1	F1		(20.	(16
I Lefton.		Exodus—17	S. Luke	Ecclus 51]ob 1
2 Leffon.	Matth 28	Acts-3	S. Simon, and	-	
Tuesday in			S. Jude.	Job -24, 25.	42
Eafter week	-		All Saints.	and the second	Secretary Carlo
t Lesson.		Exodus-32		Wif.3.to v.10	Wif.5.to v.17
2 Leflon.	Lu.24.tov.13	I Corin -15	2 Leffon.	Heb. 11.v. 33.	Apoc. 19. to
S. Mark	Ecclus 4	Ecclus— 5	The region of	€ C.12.to V.7.	(v. 17

PROPER PSALMS on Certain DAYS.

Christmas-Day.	Mattins. Pial. xix. — xlv. — lxxxv.	Pial. ixxxix.	T Easter-Day.	Matrins.	Pial. cxin.
Ashwednesday.	—— vj. — xxxij. —xxxviij.	cij.	Afcention-Day.	—viij. —xv. —xxj.	xxiv. xlvij. cviij.
T Good Friday.	— xxij. — liv.	—— lxix. ——lxxxviij.	whitfunday.~	—xlviij. —ʻlxviij	——civ. ——cxlv.

JANUARY hath xxxj. Days.

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36. 16. to 26.

30 V. 14.

12 V. 36. - 4 V. 13 -19 - 4 -22 -29 -38

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				MOR	NING YER.	EVEN PRA	VING YER.
			34.371	1 Leff.	2 Leff.	1 Leff.	2 Leff.
3	1 2	A b	CIRCUMCIS.	Gen,—I	Matth. 1	Gen2	RomI
II	3	c	4517242	3	2	4	2
	4	d		5	3	- 6	3
19	5	e		7	- 4	8	4
8	6	f	EPIPHANY				
	7	g	-	9	5	I2	9
16	8	A	Lucian. —	13	6	14	6
5	9	Ь		15	7	16	7
	10	C		——I7	8	18	8
13	II	d	-	19	9	20	9
2	12	e	-	2I	10	22	10
	13	f	Hillary, B.	23	II	24	II
10	14	g		25	I2	26	12
	15	A	-	27	——I3	28	——I3
18	16	Ь		29	1 4	30	14
7	17	C		31	15	32	15
	18	d	Prisca. —	33	<u>——</u> 16	34	-16
15	19	e		35	17	37	I Cor. I
4	20	f	Fabian, B.	38	18	39	2
	21	g	Agnes.	40	19	41	3
12	22	A	Vincent. —	42	20	43	4
I	23	Ь		44	2I	45	5
	24	C	20 111112	46	22	47	6
9	25	d	CONVERS.				
	26	c	of S. Paul.		23	49	7 8
17	27	f		50	24	Exod1	Moreovita Brazille Copy Maria State Copy
6	28	g		Exod2	25	3	9
	29	A		- 4	26	5	10
14	30	b	K. CHARLES		27	7	11
. 3	31	C	- (Mart.	8	28	9	I2

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Note that † Exod. 6, is to be read only to Ver. 14.

FEBRUARY hath xxviii. Days.

MORNING EVENING PRAYER. PRAYER.

	1	al	Faft	1 Leff. Exod.10	2 Leff.	I Leff.	2 Leff.
	2	100	PURIFICAT.	LXGU.10	2	Exou.11	
19	3	f	—(of M.	I2		I 3	I4
8	4	g	(01 141:	I4	3		15
		A	Agatha.—	16	4	15	16 2 Con 7
16	6	b	Tigacua.	18	5	19	2 Cor. I
5	7	C	2 P	20	- 7	21	2
,	8	d		22	8	23	3
13	9	e		24	and the second second second	-	1
2	IO	f	19 7	33	Salara and the salara and the salara	32	
	II	g	See Andless 1	Lev18	Configuration and the second second	Lev19	
to	12	1.2		20	THE REPORT OF BUILDING	Committee of the commit	8
	13			Num.11	The second second second second		Carlo State of the
18	14		Valentine		-		
77	IÇ		V areneme.	16			——IO
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70	17	f			Lu.11039		I2
	18	g			I. ver.39		C-1 13
	19	Ã		27	The state of the second second second		Gal.— I
12	20	Б		31		,	
1	21			35			
	22			Deut1	Charles and the Assessment of	10	The second second second
9					,		
	24	10	The second secon			T	
17	25	g	,		8		Ephef. 1
6			(A3.		Company of the Company		
0	27	ì	25,		9		
74	28	6	1000-1				
-	29				Matth,	The second secon	A CONTRACTOR OF THE PARTY OF TH
	1-7				Wattil.	14	Rom. 12
					THE PARTY OF		Market is

MARCH

MARCH hath xxxj. Days.

6	N			MORI	VING YER.	EVEN	
ī		١		I Leff.	2 Leff	I Leff.	2 Leff.
3	1	d	David.			Deut. 16	
	2	e	Chad, B.—	17	I3	18	Phil1
II	3	0		21	I4	22	3 3
19	- 5	3		24	16		4
8	6	b			State of Sta		Col I
	7	c	Perpetua	28		29	2
16	8	d	-	30	1-1-19	31	3
5	9	c		- 32	20	33	4
1	10	f	1	34		13	1 Thef. 1
13	II	g	C P	Josh - 2	22	1	2
2	12	6	Gregory, B	- 4	THE REAL PROPERTY.		3
10	13	c	A Tamor P	- 8	The second second second second second		4
10	IS	d			1		2Thef. 1
18	16	e				1 -3	2
7	17	f	-	- Judg. 2			3
	18	g	Edward, K			5	Tim. I
15	19		-	-	5	5 7	-2, 3
4	20	b	2	8	the second secon	7 9	4
	21	C	Bened. Al	Marie Committee of the	N Contract of the Contract of	3	5
12			17.			13	-Ti-
1	23	e	-Faf	t		15	2Tim. 1
9	25	1		The second secon	1	2	
,		g A			^	3	3
1"	10.750			2		4	-
0.7879.6	5 28	6-35 BEX. I			11	Ruth-	
		d		A STATE OF S	3	6	Philem.
1.	4 30	0		- I Sam.	11	7 I Sam.	
	3 3				3	8 2	1 2

78 901231234561234512

APRIL

APRIL hath xxx. Days.

			P V I I	The state of the s	NING YER.	PRAYER.		
				I Leff.	2 Leff.	1 Leff.	2 Leff	
	I	g	100 To 10	I Sam. 5	John-19	1 Sam. 6	Heb	
1	2	A		7	20	8		
	3	Ь	Richard, B.	- 9	2I	10		
9	4	C	Ambrose	11	Acts —I	I2		
8	5	d		——I3	2	I4		
6	6	C		15	3	16		
5	7	f		17	4	18		
	8	g		19	5	20	——I	
3	9	A		21	6	22	——I	
2	10	Ь		23	7	24	I	
	11	C		25	8	26	I	
0	12	d		27	9	28	James	
	13	C		29	10	30		
8	14	f		31		2 Sam. 1		
7	IŞ	g		2 Sam. 2	12	3		
	16	A		- 4	I3	5		
5	17	b		6	14	7	I Pet.	
4	18	c	Belle construction of the	8	15	9	Lilo.	
	19	d	Alpheg. Ar.	10		——II		
2	20	c		I2	17			
I	21	f		14	18			
	22	g		16			2 Pet.	
9	23		S. George.	18	20	19		
7	24	b	o. ocorge.	20	2I	21		
7	25	c	S. MARK,-		22		I John	
84				-			1 John	
6	36 34		—(Evang.	22	23	1 King.1	Lateral .	
	27	e			24	of their outlies of the state of		
4	28			1 King. 2	25	3		
3	29	g		- 4	26	5	a Tab	
	30	2		6	27	7	2, 3 Joh	

MAY

MAY hath xxxj. Days.

			A H V T Y	MOR	NING YER.	EVEI	VINC
	1	Ь	S. Phil. and	1 Leff.	2 Leff.	r Leff.	2 Leff.
	2	C	TAC. Ap.	1King. 8	Acts -28	1King. 9	Jude-
9	3	d	Invent. of	-10	Matth. 1		Kom.
8	4	e	(the Cross.	I2	2		A section
44. 1 h	5	I	-	14	and a serious of the	- 3	B. 2
6	6	g	John Port	-16	3	15	
5	8	A	(Lat.		5	17	Sec. 1
	8	b	10-0	20	- 6	-19	40 00
3	9	C	13	22	and the second	21	
2	10	d	27	2King. 2	$\frac{7}{8}$	2King. 1	
	II	e	de la companya della companya de la companya della	The second of the second of the second of		3	Miles de
0	12	f	54 Tr. 1 - 155	4	9	5	I
	13	g	05-	8		7	I
8	14	A		10	<u> </u>	- 9	I
7	15	Ъ		——I2	——I2	II	<u></u> 1
	16	c	812-1-100	100 mm	13	13	——I
5	17	d		14	14	15	——I
4	18	e		-16	15	17	1
T	19	f	Dunstan.	18	16	19	1 Cor.
2	20	g		20	17	21	
I	21	Δ	X	22	 18	23	
	22	Ъ		24	19	25	
9	23	C		Ezra- I	20	Ezra- 3	
	24	d		- 4	——2I	5	
7	25	e		- 6	22	7	— .
5	26	f	Augustine.	NT-1 9	23	Neh,- i	
1	27	g	Ven. Bede.	Neh. 2	24	- 4	
	28	A	ven. bede.	8	-25	4	10
	29	В	v. C	Secretaria de la constitución de	26	9	<u>1</u>
		1	K. CHAR. II.	-10	27	13	
	30	d	-(N. & R.	Esther 1		Efth 2	I
	211	ч		- 31	Mark I	4	

Y

JUNE

JUNE hath xxx. Days.

0	.8			A STATE OF THE PARTY OF THE PAR	NING YER.	EVENING PRAYER.		
6	1	e	Nicom.	Leff. Efther 5	2 Leff. Mark 2	I Leff. Efther 6	2 Lef	
9	2	f	8.5101244162	7	3	8	J1	
8	3	g	C. T. Carrier and S. C.	- 9	4	Job- 1	2 Cor.	
6	4	A		Job- 2	- 5	- 3	200	
5	5	Ь	Boniface	4	6	5	4	
	6	c	Are and the	6	$\frac{7}{8}$	7	52 10	
2	7	d		8	8	9	Section 1	
2	8	c		10	- 9	11	0.0	
	9	f	F C 443 N A 175	I2	<u> </u>	-13	300	
2	10	g	B 10112887	14	<u> </u>	-15	100	
100	11	A	S. BARNAS.				2001	
8	12	Ь	(Ap.	16	——I2	-17, 18	100	
7	13	c		19	13	20	1	
	14	d	8.7	21	14	22	1	
1	15	e		23	15	-24, 25	1	
ì	16	f	0.4	-26, 27	16	28	3 0 1	
á	17	g	S. Alban. —	29	Luke- 1	30	Gal	
2	18	Ă		31	2	32	2101	
	19	b		33	3	34	101	
	20	c	Edward. —	35	4	36	3 65	
	21	d		37	5	38	4118	
	22	e		39	6	40	dist.	
,	23	f	-Fast.	4 1	7		Ephes.	
5	24	.0	JOHN Bap.		Company on the Control		1	
1	25	A		Prov 1	Committee of the Commit	Prov. 2	3 75	
	26	b			9	4	1 0.5	
ş		c	7	3 5 7	10	- 8 . F 8	3 173	
1	2.7 28	d	-Fast.	7	<u> </u>	8	A 6.5	
I	29	c	S. PETER A-	9.0	transfer and the second			
	30	f	(post.	9	12	10	3 50	
1			A TALL AS HOLD					

JULY

JULY hath xxxj. Days.

Y

MORNING | EVENING

	•		112	PRA	YER.	PRA	YER.
19	1 2	g A	Visit. of M.	r Leff. Prov. 11		1 Leff. Prov. 12	2 Leff. Phil 1
	3	b	Translat. of		15	16	 3
16	4	C	S. Martin.	17	16	18	4
5	5	d		19	17	20	Col I
	6	e		21	18	22	2
13	7 8	f		23	19	24	3
2		g A		25	20	26	4
	9			27	2I	28	1 Thef.1
10	10	Ь		29	22	31	2
	II	C		Eccles. 1	23	Eccles. 2	3
18	12	d		3	24	- 4	4
7	13	e		5	John- I	6	;
	14	f		- 7	2	8	2 Thef. I
15	15	g	Swithun B.	9	3	10	2
4	16			<u>11</u>	4	12	2
	17	Ь		Jer 1	5	Jer.— 2	I Tim. I
12	18	c		3	6	4	2. 2
I	19	d		5	7		
	20	e	Margar. V.		8	8	7
0	21	f	Magdalene.		9	10	
	22	g	8		10	I2	2 Tim. I
17	23	A		13		14	2
6		Ь	-Faft.	15	I2	16	
Ĭ	100	c	S. TAMES.			10	5
TA	25	1	S Anne		13	18	Tit 1
3	27	e	5. Anne.—	17	14		
3	28			19		20	Philem.
7.	Company of	1	in visit in the	2I	16	22	Heb I
II		g	Bet are select	23		24	
19	30	1	- men - 1	25		26 28	2
	31	U	100000000000000000000000000000000000000	27	19	28	3

AUGUST

AUGUST hath xxxj. Days.

1				NING YER.	EVENING Prayer.		
				I Leff.	2 Leff.	I Leff.	THE STREET STREET
8		C	Lammas	Jer29	John 20	Jer 30	Heb
16	2	d		-31	21	32	3
5	3	e	-	33	Acts - I	-34	
	4	f		-35	2	36	+
13		g		37	3	38	
2			Transfigur.	39	4	-40	
	7	Ь	Name of-	41	5	-42	
10	8	c	— (Jefus.	-43	6	-44	I
	9	d		-45, 46	7	47	I:
18		e	S. Lauren.	48	<u> </u>	49	
7	II	f		50	9	51	James i
	12	g		52	10	Lam. I	
15	13	A		Lami- 2	II	3	
4	14	b		4	——I2	5	
	15	c		Ezek. 2	13	Ezek. 3	
12	16	d		6	-14	7	I Pet.
1	7.7 - 2.0	e		13	15	14	:
	18	f		18	16	33	
9	19	g		34	17	Dan I	1
-	20	A		Dan 2	18	3	
17	21	Ь		4	19	5	2 Pet.
6	22	c		6	20	7	:
	23	d	(Faft.	8	21	9	
14	24	e	S.BARTHOL.		22		John-
3	25	f	-(Apost.	10	23	11	;
7 2 7	26	2	-	I2	24	Hof I	1
11	27	BA		Hof. 2,3	25	4	
19	28	Ь	S. August.	-5, 6	26	7	1 97 9
	29	c.		8	27	- 9	2, 3 Joh
8	30	d	-(headed.	10	28		Jude
2	21	e			Matth. 1		Rom.

SEPTEMBER hath xxx. Days.

MORNINGEVENING

				PRA	YER.	PRAYER.		
ī		6	Giles Abb.	I Leff.	2 Leff.	I Leff.	2 Leff	
6		0	Ones Abb.	Joel - 2		Joe1 1	Rom.	
5	2	g		•	3	3	Can have	
	3	Ъ		Amos I	4	Amos 2	13. 3. 4	
3	4	0		- 3	- 5	4	5 P	
3	5	d		5	6	6		
		1		7	7	8	100	
0	78	6	Enurchus			Obad.—	-	
	17.40	I	Nativity of	Jonah 1	Constitution of the second	Jon. 2, 3		
8	9		(Mary.		10	Mic I	1	
7	10	Ą	7	Mic 2	II	- 3	1	
	11	b		- 4	I2	5	1	
5	12	c		- 6	-13	- 7	1	
4	13	d	-	Nah 1	I4	Nah 2	1	
	14		Holy Cross.	3	-15	Hab I	1	
	15	f		Hab 2	16	2		
0.500	16	g		Zeph. 1	17	Zeph. 2	I Cor.	
	17		Lambert B.	- 3		Hag I		
9	18			Hag 2	TO	Zech. I		
1	19	c		Zec. 2,3	20	-4.		
7	20		-Faft.		21	77 7		
1000	21			ď	22		P P	
۱,	22	10	—(Apoft.	8				
		100	(Apolt.	- 0	23	9		
	23			710	24	11		
3	24			12	25	13		
	25	b	c C	14		Mal 1	I	
P31213	26		S. Cyprian.	Mal 2		THE ASSESSMENT OF THE PARTY OF	1	
19	27	d		-1 4		Toh 1		
	28	C		Tob 2	Mark I	3	T	
3	29	t	S. MICHAEL.		2		——I	
	30	g	S. Jerom	4	3	6	To the second	
	350	1			-			

n. 1

P-

OCTO.

OCTOBER hath xxxj. Days.

opinis valo				MORNING PRAYER.		EVENING PRAYER.	
		1.			The same of the case of the same of the sa	I Leff.	
16	1	A	Remigius	Tob 7	Mark 4	Tob 8	1 Cor.1
5	2	Ь		9	,	10	2 Cor.
13	3	C		<u></u> II	6	I2	
2	4	d	-	13	7	14	
	5	e	=	Judith 1		Judith 2	
10		f	Faith.	- 3	The state of the s	4	
	7 8	g		5	10	- 6	
18	7	1,1	C D	7	——II	8	
7	9	b	S: Denys		——I2		
	10	C		<u></u> II	——I 3	——I2	
15	11	d		——I3	14	I4	——I
4	12	e	T 0 . C	15	15		
	13	r	Translat. of	Wild. I	-10 (39	The second second second	I
12	14	S	—(K. Edw.		Luk.1.to		C.I
I	15	L	San Merce	5	1. v. 39.	8	Gal
	16	Ь	Etheldred	7	2	Local Charles	Table 1
9	17	1	S T	- 9	3	10	
	18.	d	(Evang.		4		TANK OF
- 61	19	e	(Lvang.	AND THE RESERVE OF THE PARTY OF	6	I2	
6	20	2000		——I3		I4	Enhal
- 4	21	gA		I5	8	18	Ephef.
44	22	b			9	Ecclus. 1	
3	23	6		Ecclus 2	10	,	
	25	d	Crispin M.	N. C. Carlotte and Philadelphia		5	
	26	e		6	I2		
19	27	f	-Faft.	8	13	9	Phil
8	28	223	S. SIMON	100	14		
1	29	A	(and UDE.	10		11	Lanto
16	30	b		12	16	13	
	31		-Faft.	14	17		Col

NOVEM

NOVEMBER hath xxx. Days.

II.

16

M

MORNING | EVENING

	R R	Y	A H. T.	PRAYER.		PRAYER.	
	I	d	ALL SAINTS.	1 Leff.	2 Leff.	z Leff.	2 Leff.
13	2	1000		Ecclus 16	Luke-18	Ecclusi 7	Col 2
2	3	f	1		19		- 3
	4	g		20		21	4
10	5		PAP. CONSP.	22	21	-23	Thef. i
	6	b	Leonard.	24	22	-(1)25	2
18	78	C		27	23	28	- 3
7	48	d	A CONTRACTOR OF THE PARTY OF TH	29	24	-(b) 30	4
	9		THE RESERVE AND ADDRESS OF THE PARTY OF THE	31	John - 1	32	PRODUCT OF THE PARTY OF THE PAR
15	10	f		33	2	34	2Thef. 1
4	COLUMN TO SERVER	Bed	S. Martin.	35	- 3	36	1721 2
	12	No. in case of	THE RESIDENCE OF THE PROPERTY	37	4	38	3
12		0.000	Brice.		MINISTER STATE OF THE PARTY.	40	1Tim. 1
I	14			-41	Salar St. of the Control	42	2, 3
	THE RESERVE AND ADDRESS OF	10000	Machutus			44	4
9	10000000	177.369	Wood P M	45	District of the Bull of the second	-(°)46	5
			Hugh B.M.	SHOW THE THE BUILDING	9	-48	Time
6	18	R		49		Baruch r	2 Tim. 1
0			Edmund K.			Daruch	144 E
	21	c	Edinand K.		to Maria Harris and Alley and the		94 3
3	22		Cecllia V	4	I3 I4	Hift. Su.	Titus 1
3	ACTUAL TO		S. Clement.	CONTRACTOR OF THE PARTY OF THE	BELLEVICE CO. T. C. TEL TO BE SHEET	Isaiah 1	
11	24	f					D! 11
0	25	80550	Catherine				Heb 1
	26	Ã		Chicago Laboration	18	- 3	2
8	27	E		8	19		2
	28	c		10	20		4
6	29	100	-Faft.	<u>12</u>	21	13	
5	30	e	S. ANDREW.		Acts - 1	On tra	6
1000	100000000000000000000000000000000000000	4.75				-	

lote that (a) Ecclus 25. is to be read only to ver. 13. and (b) Ecclus 30. only to ver. 18. and (c) Ecclus. 46. only to ver. 20.

DECEM-

DECEMBER hath xxxj. / Days.

· ·	C EVENING			PRAYER.		PRAYER.	
2.2	1	f	lled i ille	E SCHOOL SECTION		I Leff.	
5.2	2	B		——16 ——18	報子を	10	- A
to	3	Ь		-20, 21	4		3.15
		6	you work to be a little of	-23	6		
8	6	ď	Nicholas	25	AND DESCRIPTION OF THE PARTY OF	26	
7	1.120	6		27	7. v. 30.	TO STATE OF THE PARTY OF	
is a	8	f	Conception	The second secon		30	Tames
15	9	g	-(of M.	31	9	32	
4	10	Å		-33		34	
23	11	Ь	-	35	II	36	
12-	12	c	- 10	37	I2	38	7 17
1	11	d	Lucy Vand	39		-40	I Pet.
	14	e	(M.	-41	I4	-42	licade.
9	15	f		43	-15	44	-
7	16	2	O Sapient.	45	16	46	100 TA
רו	17			47	17	48	
6	18	Ь		49	18	50	2 Per.
	19	c	J. Berneh	51	19	52	1
14	20	d	-Fast.	53	20	54	
3	21	e	S. THOMAS		2I		I Joh.
	22	f	3.817	55	22	76	-
11	23	8	distall is	-57	23	58	1
19	24	A	-Fast.	59	24	60	12.5
	25	1	CHRISTMAS		The same of		and a second
8-	26		S. STEPHEN.	10 -			
	27	10000	S. JOHN.	- 13 -		-	PR 18
16	28	•	INNOCENTS.	100000000000000000000000000000000000000	25		10. I
5	29	†f		-6I		A STREET COLDS, AND ADDRESS AN	2 John
	30	8	011 0	63	27		
13	131	A	Silvester	65	28	66	Jude.

A TA-

of

Bi

DECEM

A TABLE of Vigils Fasts, and Days of Abstinence, to be observed in the YEAR.

The Nativity of our Lord.
The Purification of the Bleffed Virgin Mary.
The Annunciation of the Bleffed Virgin.
Enfer-day.
Alcention-day.
Pentecat.

THE Evens or Vigins before

9

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12

13

n. n.

4.

I

St. Matthias.

St. John Baptif.

St. Peter.

St. James.

St. Bartholomew.

St. Matthew.

St. Simon and St. Jude.

St. Andrew.

St. Thomas.

All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vigi or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

DAYS of FASTING or Abstinence.

I. THE Forty days of Lent.

II. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday after the First Sunday in Lent. the Feast of Pentecost, September 14, December 13.

III. The Three Rogation-days, being the Munday, Tuesday and Wednesday before Holy-Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except Christmas-day.

Certain Solemn DAYS for which particular Services are appointed.

I. THE Fifth Day of November, being the Day of the Papilts Con-

II. The Thirtieth day of January, being the Day of the Martyrdom

of King Charles the First.

III. The Nine and Twentieth day of May, being the Day of the

Birth and Return of King Charles the Second.

IV. The First Day of August.

TA

TABLES and RULES for the Movable and Immovable FEASTS: Together with the Days of Fasting and Ab. stinence, through the whole YEAR.

Rules to know when the Movable Feasts, and Holy-days begin

After day (on which the rest depend) is always the First Sunday after the First Full Moon, which happens next after the One and twentieth Day of March. And if the Full Moon happens upon a Sunday, East er-day s the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of St. Andrew, whe

ther before or after.

Nine Septuagefima Eight (Sexagefima Weeks before Lafter, Sunday is Quinquagesima Six Quaaragesima

Rogation Week Afcention-Day Whitfunday Trinity Sunday

Five Weeks Forty Days after Eafter. Seven Weeks Eight Weeks

TABLE of all the FEASTS that are to be observed in the CHURCH of ENGLAND through the YEAR.

The Days of the Feaffs

LL Sundays in the Year. The Circumcilion of our Lord JESUS CHRIST. The Epiphany. of the Fealts The Conversion of S. Paul. The Purification of the Bleffed Virgin. S. Matthias the Apostle.

The Annunciation of the Bleffed Virgin.

S. Mark the Evangelift.

S. Philip and S. Jac.b the Apo-

The Afcention of our Lord JE-SUS CHRIST.

S. Barnabas. Munday and Tuefday in Easter-Week.

The Nativity of S. John Baptift. S. Peter the Apolitle. S.James the Apostle. S. Bartholemen the Apostle. S. Matthew the Apostle.

S. Michael, and all Angels. S. Luke the Evangelift.

S Simon and S. Jude the Apostla All Saints.

S. Andrew the Apostle. S. Thomas the Apolitle.

The Nativiry of our Lord. S. Stephen the Marty

5. John the Evangelift. The Holy Innocents.

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Mundey and Tuesday in Whithat

To find EASTER for Ever.

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Golden Number.	A	B	C	D	E	F	G
I	April - 9		<u>— 11</u>	12	- 6	- 7	- 8
11	March 26	27	 28	29	- 30	- 31	Apr. 1
III	April- 16		 18	19	20	- 14	-15
IV	April - 9	3	- 4	5	- 6	- 7	- 8
Lych V	March 26	27	- 28	29	23	24	25
VI	April- 16	17	-11	12	-13	- I4	-15
VII	April - 2	3	- 4	5	- 6	Mar.31	Apr. 1
VIII	April-23	24	25	19	20	- 21	- 22
IX	April - 9	10	-11	12	-13	14	- 8
X	April - 2	3	Mar. 28	29	- 30	-31	Apr. 1
XI	April-16	17	18	19	THE DOCUMENT OF SHIP OF	ELL OFFICE COLUMN TO A STREET	22
XII	April - 9	IO	-11	1 5	- 6	1- 7	- 8
XIII	March 26	27	- 28	29	- 30	- 31	- 29
XIV	April-16	17	18	110	13	-14	
XV	April - 2	1 3	4	1 5		7	-
XVI	March 26	27	28	22	23	- 24	2
XVII	April-16	IO	11	12	-1	— I4	-1
MIAX	April - 2	3		5	Mar. 30	- 21	Apr.
XIX	April-23	24	— I	19	20	- 21	1-2

Then ye have found the Sunday Letter in the Uppermost Line, guide your Eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month, and what Day of the Month Easter falleth that Year. But note, That the Name of the Month is set at the Lest Hand, or else just with the Figure, and solloweth not, as in other Tables, by Descent, but Collateral.

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A TABLE of the Movable Fealts Calculated for Forty YEARS.

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A TABLE of the Movable Feasts Calculated for Forty YEARS.

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1701 1702 1703 1703 1706 1706 1707 1708 1709 1710 1711 1712 1713 8714 1715 1716 1717 1718 1719 1720 1721 1722 1723 1724 1725 1726 1727 1728 1729 1730 1731 1732 1733 1734 1735 1736 1737 1738 1739	May — 6	May — 29 14 6 25 17 2 22 13 June — 2 May — 18 6 6 10 30 22 7 26 18 3 3 14 6 19 11 30 15 7 27 18 3 3 14 14 15 15 7 27 18 30 11 30 11 30 11 31 31 31 31	June 8 May 24 16 Jana 4 May 27 12 June 12 May 28 June 12 May 28 June 8 May 20 June 9 June 9 May 17 June 5 May 20 June 9 May 21 June 9 May 21 June 9 May 24 16 29 May 24 16 29 May 24 If May 24 If May 25 June 9 May 25 June 17 June 6 May 25 June 17 June 25 May 25 June 17 June 35 May 24 If May 25 June 17 June 35 May 25 June 17 June 35 May 25 June 17 June 36 May 25 June 13 June 15 June 15 June 15 June 15	25 27 24 25 27 26 23 25 26 23 25 27 24 26 23 25 27 24 26 23 25 27 24 26 23 25 27 24 26 23 25 27 24 26 23 25 26 23 25 27 24 26 23 25 26 23 25 27 24 26 23 26 25 26 25 26 25 26 25 26 25 26 25 26 25 26 25 26 25 26 25 26 25 26 25 26 25 26 25 26 25 26 26 26 26 26 26 26 26 26 26 26 26 26	Nov. 30 29 28 Dec. 3 Nov. 30 28 Nov. 30 29 20 20 20 20 20 20 20 20 20 20 20 20 20		
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Note, That the Supputation of the Year of our Lord in the Church of ENGLAND, beginneth the Five and Twentieth day of MARCH.

THE

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ORDER

For Morning and Evening

PRATER.

Daily to be faid and used throughout the YEAR.

THE Morning and Evening Prayer fhall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of England by the Authority of Parliament, in the Second Tear of the reign of King Edward the Sixth.

THE

OREDER

FOR

Morning Prayer,

Daily throughout the YEAR.

At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Ezek. 18. 27.

I acknowledge my transgressions, and my sin is ever before me. Pfal. 51. 3.

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Hide thy face from my fins, and blot out all mine iniquities. Pfal. 51. 9.

The facrifices of God are a broken spirit: a broken and a contrice heart, O God, thou wilt not despite. Pfal. 51, 172

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Foel 2.113.

long mercies, and forgiveneffes, though we have rebelled
against him: neither have we
obeyed the voice of the Lord
our God, to walk in his laws
which he fet before us. Dan.
9. 9, 10.

with judgment; not in thine anger, lest thou bring me to nothing. Fer. 10. 24.

Repent ye; for the kingdom of heaven is at hand. S. Matth. 3. 2.

Father, and will fay unto him,

B Father.

heaven, and before thee, and and to ask those things which am no more worthy to be are requisite and necessary, as called thy fon. S. Luke 15. well for the body as the foul. 18. 10.

Enter not into judgment with thy fervant, O Lord; for in thy fight shall no man living be justified. Plal. 143. 2.

If we fay that we have no fin, we deceive our felves, and the truth is not in us. But if we confess our fins, he is faithful and just to forgive us our fins, and to cleanfe us from all unrighteousness. I S. John I. 8, 9. nr

Early beloved brethren, the Scripture moveth us in fundry places to acknowedge and confels our manifold fins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain foreiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our fins before God, yet ought we most chiefly so to do, when re affemble and meet together, to render thanks for the great benefits that we have received at his hands, to fet forth his most worthy praise,

Father, I have finned against to hear his most holy word Wherefore I pray and befeech ou, as many as are here preent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, faying after me.

> A general Confession to be said of the whole congregation, after the Minister, all kneeling.

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A Lmighty and most merciful Father; We have erred and strayed from the ways like loft sheep. We have followed too much the devices and defires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miferable of fenders. Spare thou them, 0 God, which confess their faults Restore thou them that are pe nitent; According to thy promiles declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his fake; That we may hereafter live a godly, righteous, and fober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling.

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Lmighty God, the Father of our Lord Jeius Christ, who desireth not the death of a finner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his eople, being penitent, the abfolution and remission of their fins: He pardoneth and abiolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore er us beleech him to grant us true repentance, and his Holy Spirit, that thole things may please him which we do at this prefent, and that the reft of our life hereafter may be pure and holy, so that at the aft we may come to his eternal joy, through Jefus Christ our Lord.

The People shall answer here, and at the end of all other Prayers, Amen.

Then the Minister shall kneel, and say, the Lords prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

Our Father which are in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, And the power And the glory. For ever and ever. Amen.

Then likewise he shall fay,

O Lord, open thou our lips. Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed

to lave us.

Answ. OLord, make haste to help us.

Here all standing up, the Priest

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end Amen.

Priest. Praise ye the Lord Answ. The Lords Name be praised.

Then shall be said or sung this Psalm sollowing: except on Easter-day, upon which another Anthem is appointed: and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino.

Come, let us fing unto the Lord: let us hearily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving; and shew our selves glad in him with psalms.

For the Lord is a great God: and a great King above

all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the

dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and faw my

works.

A SHIP T

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the holy

Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nune dimittis, shall be repeated.

Glory be to the Father, and to the Son: and to the holy

Ghost:

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

- Then shall be read distinctly with an audible voice, the first Lesson taken out of the Old Testament, as is appointed in the Kalendar (except there be proper Lessons assigned for that Day:) He that readeth, so standing, and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung in English, the Hymn called, To Demm, Laudamus, daily throughout the Year.
- note, That before every Lesson, the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.

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TE praise thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry loud: the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Mar-

tyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Also the holy Ghost: the comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgins womb.

When thou hadft overcome the sharpness of death: thou

didft open, the kingdom of heaven to all believers,

Thou fittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy fervants: whom thou haft redeemed with thy precious blood.

Make them to be numbred with thy faints: in glory everlasting.

O Lord, fave thy people : and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnific thee;

And we worship thy Name: ever world without end.

Vouchlafe, O Lord: keep us this day without fin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our truft is in thee.

O Lord, in thee have I trusted: let me never be confounded.

Or this Canticle, Benedicite, omnia opera Domini.

All ye works of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Angels of the Lord blel

bless ye the Lord: praise him, and magnifie him for ever.

O ye Heavens, bless ye the Lord: praise him, and mag-

nifie him for ever.

O ye Waters that be above the firmament, bless ye the Lord: praise him, and magnisie him for ever.

O all ye Powers of the Lord, bless ye the Lord: praise him, and magnisse him

for ever.

O ye Sun and Moon, bless ye the Lord: praise him, and magnifie him for ever.

O ye Stars of heaven, bless ye the Lord: praise him, and

magnifie him for eyer.

O ye Showers and Dew, blefs ye the Lord: praife him, and magnific him for ever.

O ye Winds of God, bless ye the Lord: praise him, and magnific him for ever.

O ye Fire and Heat, bless ye the Lord: praise him, and magnific him for ever.

O ye Winter and Summer, bless ye the Lord: praise him,

O ye Dews and Frosts, bless ye the Lord: praise him, and magnifie him for ever.

O ye Frost and Cold, bless

ye the Lord : praise him, and magnisse him for ever.

O ye Ice and Snow, blefs ye

the Lord: praise him, and magnifie him for ever.

O ye Nights and Days, bless ye the Lord: praise him, and magnifie him for ever.

O ye Light and Darkness, bless ye the Lord: praise him, and magnifie him for ever,

Oye Lightnings and Clouds, bless ye the Lord: praise him, and magnisse him for ever.

O let the Earth bless the Lord: yea, let it praise him, and magnifie him for ever.

O ye Mountains and Hills, blefs ye the Lord: praife him, and magnifie him for ever.

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O all ye green Things upon the Earth, bless ye the Lord: praise him, and magnisie him for ever.

O ye Wells, bless ye the Lord: praise him, and magnifie him for ever.

O ye Seas and Flouds, bless ye the Lord: praise him, and magnifie him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Fowls of the Air, blefs ye the Lord: praise him, and magnifie him for ever.

O all ye Beafts and Cattel, blefs ye the Lord: praife him, and magnifie him for ever.

O ye Children of Men, bless ye the Lord: praise him, and magnisie him for ever.

O let

O let Israel bless the Lord: praise him, and magnisse him for ever.

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O ye Priests of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Servants of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Spirits and Souls of the righteous, bless ye the Lord: praise him, and magnifie him for ever.

O ye Holy and Humble Men of Heart, bless ye the Lord: praise him, and magnific him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnisse him for ever.

Glory be to the Father, and to the Son: and to the holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on S. John Baptiss's Day.

Benedictus. S. Luke 1. 68.

B Lessed be the Lord God of Israel: for he hath visited and redeemed his people; And hath raised up a mighty salvation for us: in the house of his servant David:

As he spake by the mouth of his holy prophets: which have been since the world began;

That we should be faved from our enemies: and from the hands of all that hate us;

To perform the mercy promifed to our forefathers: and to remember his holy covenant:

To perform the oath which he sware to our forefather Abraham: that he would give

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of falvation unto his people: for the remission of their fins,

Through the tender mercy of our God: whereby the Day-spring from on high hath visited us:

To give light to them that fit in darkness, and in the shadow of death: and to B 4 guide

guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy

Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

9 Or this Pfalm, Jubilate Deo. PSAL. C.

O Be joyful in the Lord, all ye lands, ferve the Lord with gladness, and come before his presence with a fong.

Be ye sure, that the Lord he is God: it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture,

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the holy

Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall be fung or said the Apostles Creed, by the Minister and the People standing. Except only such Days, as the Creed

of St. Athanasius is appointed to be read.

Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day, he rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

I And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

Answ. And with thy Spirit.

Minister. I Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us. Then the Minister, Clerks, and People, shall say the Lords Prayer with a loud voice.

Our Father, which art in heaven; Hallowed be

thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

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Then the Priest standing up, shall fay,

O Lord, shew thy mercy

Aniw. And grant us thy

Priest. O Lord, fave the

Answ. And mercifully hear us, when we call upon thee.

Prieft. Endue thy ministers with righteoufness.

Aniw. And make thy chofen people joyful.

Priest. O Lord, save thy

people.
Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answ. Because there is none other that fighteth for us, but only thou, Q God.

Priest. O God, make clean our hearts within us.

Answ. And take not thy holy Spirit from us.

Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.

The Second Collect for Peace.

God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Desend us thy humble servants in all assaults of our enemies, that we surely trusting in thy desence, may not sear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

De Third Collect for Grace.

Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this Day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

In Quires and Places where they fing, here followeth the Anthem.

Then these five Prayers following are to be read here, except when the Litany is read; and then only the

the two last are to be read, as they are there placed.

A Prayer for the King's Majesty. Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we befeech thee with thy favour to behold our most gracious Sovereign Lord, King GEORGE, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

I A Prayer for the Royal Family.

A Lmighty God, the fountain of all goodness, we humbly beseech thee to bless his Royal Highness, George Prince of Wales, the Princess and their Issue, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly Grace; prosper them with all happiness; and bring them to thine overlasting kingdom, through Jesus Christ our Lord.

J A Prayer for the Clergy and People.

A Lmighty and everlasting God, who alone workels great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour Jesus Christ. Amen.

A Prayer of S. Chrysostom.

A Lmighty God, who haft I given us grace at this time with one accord, to make our common fupplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; fulfil now, O Lord, the defires and petitions of thy fervants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting, Amen.

The grace of our Lord Jefus Christ, and the love of God, and the sellowship of the holy Ghost be with us all evermore. Amen.

Here endeth the Order of Morning Prayer throughout the Year.

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8

EVENING PRAYER,

Daily throughout the YEAR.

Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences,

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HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his foul alive. Ezek, 18, 27.

I acknowledge my transgressions, and my sin is ever before me. Pfal. 51. 3.

Hide thy face from my fins, and blot out all mine iniquities. Pfal. 51. 9.

The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Pfal. 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. *Foel* 2. 13.

To the Lord our God belong mercies, and forgivenelfes, though we have rebelled

against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Den.9. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Fer. 10. 24.

Repent ye; for the kingdom of heaven is at hand. S. Matth. 3. 2.

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son. S. Luc. 15.18,19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. Psal. 143. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I S. John 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in fundry places to acknowledge ledge and confess our manifold fins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our fins before God, yet ought we most chiefly so to do, when we affemble and meet together, to render thanks for the creat benefits that we have received at his hands, to let forth his most worthy praise, to hear his most holy word, and to ask those things which are requifite and necessary, as well for the body as the foul, Wherefore I pray and befeech you, as many as are here prelent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, faying after me.

of the whole Congregation, after the Minister, all kneeling.

A Lmighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own

hearts. We have offended against thy holy laws. have left undone those things which we ought to have done; And we have done those things which we'ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promifes declared unto mankind in Christ Jefu our Lord. And grant, O most merciful Father, for his fake; That we may hereafter live a godly, righteous, and fober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling. tr

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Lmighty God, the Father of our Lord Jefus Christ, who desireth not the death of a finner, but rather that he may turn from his wickedness and live: and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their fins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore

fore let us beseech him to trant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jelus Christ our Lord. Amen.

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Then the Minister shall kneel, and say the Lords Prayer; the People also kneeling, and repeating it with him.

Ur Father, which art in beaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trelpaties, As we forgive them that trespals against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, For ever and ever. Amen.

Then likewise he shall say,

O Lord, open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed

Answ. O Lord, make haste

There all standing up, the Priest

Glory be to the Father, and

to the Son: and to the holy Ghoft:

Answ As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord. Answ. The Lords Name be praised.

Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that, Magnifical (or the Song of the blessed Virgin Mary) in English, as followers

Magnificat. S. Luke 1. 46.

Y foul doth magnifie
the Lord: and my
spirit hith rejoyced in God
my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their feat: and hath exalted the humble and meek.

He hath filled the hungry

With

Evening Prayer.

with good things: and the rich he hath fent empty away.

He remembring his mercy hath holpen his servant Ifrael: as he promised to our forefathers, Abraham and his feed for ever.

Glory be to the Father, and to the Son: and to the holy Ghoft &

at was in the beginning, is now, and ever shall be: world without end. Amen.

T Or else this Pfalm; except it be on the Nineteenth day of the Month, when it is read in the ordinary course of the Pfalms.

Plat. 98. Cantate Domino.

Sing unto the Lord a new fong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his falvation: his righteousness hath he openly shewed in the fight of the heathen.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have feen the salvation of our God.

Shew your felves joyful unto the Lord, all ye lands: fing, rejoyce and give thanks.

Praise the Lord upon the harp: fing to the harp with a pfalm of thanksgiving.

With trumpets also and

shawms: O shew your felves joyful before the Lord the King.

Let the fea make a noise. and all that therein is: the round world, and they that dwell therein.

Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteoulness thall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghoft:

As it was in the beginning, is now, and ever shall be; world without end. Amen.

Then a Lesson of the New Testament, as it is appointed: And after that, Nunc dimittie, (or the Song of Simeon) in English, 28 followeth.

Nunc dimittis. S. Luke 2, 29.

Ord, now lettest thou thy fervant depart in peace: according to thy word.

For mine eyes have feen: thy falvation,

Which thou haft prepared: before the face of all people;

To be a light to lighten. the Gentiles: and to be the glory of thy people Ifrael.

Glory be to the Father, and to the Son: and to the holy Ghost;

P

Evening Prayer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

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Tor elfe this Pfalm; Except it be on the Twelfth day of the Month.

Dem mifereatur. Pfal. 67.

Od be merciful unto us, and blefs us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy faving health among all nations.

Let the people praise thee, O God: yea, let all the peo-

ple praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people

praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall

fear him.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Then shall be said or sing the Apostles Creed, by the Minister and the People standing.

Believe in God the Father Almighty, Maker of heaven and earth:

And in Jelus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day, he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

And after that, these Prayers following, all devoutly kneeling the Minister first pronouncing, with a loud voice,

The Lord be with you.

Answ. And with thy Spirit.

Minister.

Let us pray.

Christ, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Then the Minister, Clerks, and People shall say the Lords Prayer with a loud voice.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread.

Evening Praver.

And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Then the Priest standing up, shall

O Lord, shew thy mercy upon us.

Answ. And grant us thy lalvation.

Prieft. O Lord, save the King.

Answ. And mercifully hear us when we call upon thee.

Prieft.Endue thy ministers with righteoulness.

Answ. And make thy cho-

fen people joyful.

Priest. O Lord, fave thy people.

Answ And bless thine in-

heritance.

Priest. Give peace in our

time, O Lord.

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean

our hearts within us.

Answ. And take not thy holy Spirit from us.

I hen shall follow three Collects the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

The Second Collect at Evening Prayer.

God, from whom all holy defires, all good counsels, and all just works do proceed; Give unto thy fervants that peace which the world cannot give, that both our hearts may be fet to obe thy commandments, and also that by thee we being defended from the fear of our enemies, may pals our time in rest and quietness, through the merits of Jefus Christ our Saviour. Amen.

The Third Collect for Aid

against all Perils.

Ighten our darkness, we befeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

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In Quires and places where they fing, here followeth the Anthem.

A Prayer for the King's Majesty.

Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doft from thy throne behold all the dwellers upon earth; Most heartily we beleech thee with thy favour to behold our most gracious Sovereign Lord, King GEORGE, and fo replenish him with the

Street bes

the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteoutly with heavenly gifts, grant him in health and wealth long to live, strengthen him that may vanquish and overtome all his enemies, and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Royal Family.

A Lmighty God, the fountain of all goodness, we humbly beseech thee to bless his Royal Highness, George Prince of Wales, the Princess and their Issue, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly Grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

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A Prayer for the Clergy and People.

A Lmighty and everlasting God, who alone workelt great marvels; Send down upon our Bishops and Cu-

There be three Gods: or the

rates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord for the honour of our Advocate and Mediatour Jessius Christ. Amen.

A Prayer of St. Chryfoftom.

Lmighty God, who haft given us grace at this time with one accord, to make our common supplications unto thee, and doft promile that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the delires and petitions of thy fervants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaiting. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amon.

Here endeth the Order of Evening Prayer throughout the Year.

h as the Father is, the

da de Com Tupon

The Creed of St. ATHANASIUS.

Upon these Feasts; Christmas-day, the Epiphany, St. Matthias, Easterday, Ascension-day, Whitsun-day, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, and upon Trinity-Sunday. shall be fung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called, the Creed of St. Athanasius by the Minister and People, stand-

Quicunque vult.

THosoever will be faved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall

perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing

fubstance.

For there is one Person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the hely Ghost is all one: the Glory equal, the Majorty co-eternal.

Such as the Father is, fuch s the Son: and fuch is the

holy Ghoft.

The Father uncreate, the Son uncreate: and the holy Ghost uncreate.

The Father incomprehenfible, the Son incomprehenfible: and the holy Ghost in-

comprehensible.

The Father eternal, the Son eternal: and the holy Ghost eternal.

And yet they are not three eternals: but one eternal.

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As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the holy Ghost is God.

And yet they are not three

Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the holy Ghost Lord;

And yet not three Lords:

but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to fay, There be three Gods, or three

Lords.

The

The Creed of St. ATHANASIUS.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor crea-

ted, but begotten.

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The holy Ghost is of the Father, and of the Son: neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one holy Ghost,

not three holy Ghosts.

And in this Trinity, none is afore, or after other: none is greater or less than another;

But the whole three Perfons are co-eternal together:

and co-equal.

So that in all things, as is aforefaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be faved: must thus think of the

Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God, and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and humane slesh, subsisting

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two,

but one Christ;

One; not by convertion of the Godhead into flesh: but by taking of the Mathood into God;

One altogether; not by confusion of substance: but

by unity of Person.

For as the reasonable soul and sless is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe

The Litany 1

faithfully he cannot be faved. Glory be to the Father, and to the Son: and to the holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end.

Here followeth the Litany, or General Supplication, to be fung or faid after Morning Prayer, upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.

God the Father of heaven: have mercy upon us miserable finners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon as miserable sinners

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable finners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miferable finners.

O holy, bleffed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O boly, bleffed, and glorious

Trinity, three Persons and one God : have mercy upon us mile-

rable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our fins: spare us, good Lord, spare thy people- whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from fin, from the crafts and affaults of the devil, from thy wrath, and from everlafting damnation,

Good Lord, deliver us.

From all blindness of hearts from pride, vain-glory, and hypocrifie; from envy, hatred, and malice, and all uncharitableness.

Good Lord, deliver us.

From fornication, and all other deadly fin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning, and tempest; from plague, pestilence, and famine; from battel, and murder, and from fudden death.

Good Lord, deliver us.

From all fedition, conspiracy, and rebellion from all false doctrine, herefie, and schism; from hard-

The Litany.

ness of heart, and contempt of thy word and commandment,

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Good Lord, deliver us. and

By the mystery of thy holy incarnation; by thy holy nativity and circumcision; by thy baptism, fasting, and temptation,

Good Lord, deliver us.

By thine agony and bloody fweat; by thy cross and palsion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We finners do befeech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear 115,

good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant GEORGE, our most gracious King and Governour;

We beseech thee to hear 115,

good Lord.

That it may please thee to tule his heart in thy faith, sear, and love, and that he may evermore have affiance in thee, and ever feek thy honour and glory;

We beseech thee to hear us,

good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us,

good Lord.

That it may please thee to bless and preserve his Royal Highness, George Prince of Wales, the Princess, and their Issue, and all the Royal Family;

We beseech thee to hear us,

good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living, they may set it forth and shew it accordingly;

We befeech hee to hear us,

good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us,

good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth

 C_3

We beleeth thee to hear 10, good Lord.

That it may please thee to bless and keep all thy people;

We befeech thee to hear us,

Good Lord.

That it may please thee to give to all Nations, unity, peace, and concord;

We befeech thee to hear us,

good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We befeech thee to hear us,

good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We befeech thee to hear us,

good Lord.

That it may please thee to bring into the way of truth all fuch as have erred, and are deceived:

We beseech thee to hear us,

good Lord.

That it may please thee to strengthen tuch as do stand, and to comfort and help the weak-hearted, and to raile up them that fall, and finally to beat down Satan under our feet ;

We befeech thee to hear us, good Lord.

That it may please thee to fuccour, help, and comfort all that are in danger, necessity, and tribulation;

We beseeth thee to hear us

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good :Lord. Mustis has

That it may please thee to preferve all that travel by land or by water, all women labouring of child, all fick perfons and young children, and to shew thy pity upon all prifoners and captives;

We beseech thee to hear us,

good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are delolate and oppressed:

We befeech thee to hear us,

good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us.

good Lord.

That it may please thee to forgive our enemies, perfecutours and flanderers, and to turn their hearts;

We befeech thee to hear us.

good Lord.

That it may please thee to give and preferve to our ule the kindly fruits of the earth, lo as in due time we may en-

We befeech thee to hear us,

goed Lord.

That it may please thee to give give us true repentance, to forgive us all our fins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We befeech thee to hear us,

good Lord.

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Son of God: we beseech thee to hear us.

Son of God; we befeech thee to hear us.

O Lamb of God: that takest away the sins of the world; Grant us thy peace.

OLamb of God: that takest away the sins of the world;

O Christ, hear us.

O Chrift, bear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us. Christ, have mercy upon us.

Lord, have mercy upon us.

Then shall the Priest and the People with him, say the Lords

Prayer.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But de-

forgive us all our fins, neglirences and ignorances, and with us after our fins.

Anfw. Neither reward us

after our iniquities.

J Let us pray.

God merciful Father, that despisest not the fighing of a contrite heart, nor the defire of fuch as be forrowful; Mercifully affift our prayers that we make before thee in all our troubles and adversities, when loever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy fervants being hurt by no perfecutions, may evermore give thanks unto thee in thy holy Church, through Jefus Christ our Lord.

O Lord, arise, help us, and deliver us, for thy Names sake.

God, we have heard with our ears, and our Fathers have declared unto us the noble works that thou didft in their days, and in the old time before them.

O Lord, arife, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answ. As it was in the be-

C 4

ginning,

ginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our af-

Pitifully behold the forrows of our hearts.

Mercifully forgive the sins of thy people,

Favourably with mercy hear

our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchfafe to hear us, O Christ.

Graciousty hear us, O Christ; graciousty hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us,

Answ. As we do put our trust in thee.

Let us pray.

E humbly befeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may

put our whole trust and considence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediatour and Advocate, Jesus Christ our Lord. Amen.

I A Prayer of S. Chryfostom.

Lmighty God, who haft given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the defires and petitions of thy fervants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come, life everlafting. Amen.

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amen.

Here endeth the Litany,

PRAYERS and THANKS GIVINGS, upon several Occassions, to be used before the two final prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

f For Rain.

God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we befeech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth, to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

For fair Weather.

Almighty Lord God, who for the fin of man didft once drown all the world. except eight persons, and afterward of thy great mercy didft promise never to destroy it fo again; We humbly befeech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt fend us fuch weather, as that we may receive the fruits of the earth in due feason, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

In the Time of Dearth and Famine.

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God heavenly Father, whole gift it is that the sain doth fall, the earth is fruitful, beafts increase, and fishes do multiply; Behold, we beseech thee the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through

thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, now and for ever. Amen.

9 Or this.

God merciful Father. who in the time of Elifra the prophet didft fuddenly in Samaria turn great fcarcity and dearth into plenty and cheapnels; Have mercy upon us, that we who are now for our fins punished with likeadversity, may likewise find a feafonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the fame to thy glory, the relief of those that are needy, and our own comfort, through Jefus Christ our Lord. Amen.

In the Time of War and Tumults.

Almighty God, king of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to rhem that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assward their malice, and confound their devi-

thy defence, may be preferved evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. Amen.

5 In the Time of any common Plague or Sickness.

Almighty God, who in thy wrath didft fend a plague upon thine own people in the wilderness for their obstinate rebellion against Mofes and Aaron, and also in the time of king David didft flay with the plague of pestilence threefcore and ten thousand, and yet remembring thy mercy didft fave the rest; Have pity upon us miserable sinners, who now are visited with great fickness and mortality; that like as thou didit then accept of an atonement, and didft command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous fickness, through Jesus Christ our Lord. Amen.

In the Ember-Weeks, to be faid every day, for those that are to be admitted into holy Orders.

A Lmighty God our heavenly Father, who hast purchased to thy self an uni-

verfal Church, by the precious blood of thy dear fon; mercifully look upon the fame. and at this time so guide and govern the minds of thy fervants the Bishops and Pastours of thy flock, that they may lay hands fuddenly on no man, but faithfully and wifely make choice of fit persons to serve in the facred Ministry of thy Church. And to those which shall be Ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine they may let forth thy glory, and let forward the falvation of all men, through Jesus Christ our Lord, Amen.

9 Or this.

Lmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly befeech thee, to all those who are to be called to any office and administration in the same; and to replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ferve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen, 11/3 7 ...

A Prayer for the High Court of Parliament, to be read du-

ring their Selfion.

Oft gracious God, we humbly befeech thee, as for this Kingdom in general, fo especially for the High Court of Parliament, under our most religious and gracious King at this time aftembled: That thou wouldst be pleased to direct and profper all their confultations to the advancement of thy glory, the good of thy Church, the fafety, honour and welfare of our Sovereign and his Kingdoms; that all things may be so ordered and settled by their endeavours upon the best and furest foundations, that peace and happiness, truth and juflice, religion and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

A Collect or Prayer for all Conditions of Men, to be used at such Times when the Litary is not appointed to be faid.

God the Creatour and Preserver of all mankind, we humbly beleech thee for all forts and conditions of men, that thou wouldst be

pleafed to make thy ways known unto them; thy faving health unto all nations. More especially we gray for the good estate of the Catholick Church; that it may be foguided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteoufness of life. Finally we commend to thy far therly goodness all these who are any ways afflicted or distressed in mind, body, or estate, tespecially those for whom our Prayers my defire the are defired that it Prayers of the may please thee to on. comfort and relieve them according to their feveral neceffities, giving them patience under their fufferings, and a happy iffue out of all their afflictions. And this we beg for Jefus Christ his fake.

A Prayer that may be faid after any of the former.

Amen.

God, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our fins, yet let the pitifulness of thy great mercy loofe us, for the honour of Jesus Christ

our Mediatour and Advocate.

THANKSGIVINGS.

I A general Thanksgiving.

A Lmighty God, Father of all mercies, we thine unworthy fervants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and † This to be to all men, [† par-faid when a-ny that have ticularly to those who for, defire to seturn praise up their praises and thank sgivings for thy late mercies pouchsafed unto them. We bless thee for our creation, prefervation, and all the bleffings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jefus Christ; for the means of grace, and for the hope of glory. And we befeech thee give us that due fense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may hew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end, Amen.

For Rain.

God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleafed thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy fervants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen. barbarok

For Fair Weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorisie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. Amen.

Most merciful Father, who of thy gracious goodness hast heard the devout Prayers of thy Church, and turned our dearth and

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carcity into cheapnels and plenty; We give thee humble thanks for this thy special bounty, befeeching thee to continue thy loving kindnels unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

For Peace and Deliverance from our Enemies.

Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; befeeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

For restoring Publick Peace at home.

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditions

Tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our facrifice of praise and thankf-giving for these thy mercies towards us, through Jesus Christ our Lord. Amen.

For deliverance from the Plague, or other common Sickness.

Lord God, who hast wounded us for our fins, and confumed us for our transgressions, by thy late heavy and dreadful Vifitation, and now in the midst of judgment remembring mercy, haft redeemed our fouls from the jaws of death; We offer unto thy fatherly goodness our selves, our souls and bodies. which thou hast delivered to be a living facrifice unto thee, always praising and magnifying thy mercies, in the midst of thy Church, through Jeius Christ our Lord. Amen.

W E humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatned in thy Law, might

First Sunday in Advent.

reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness, wherewith we lately have been fore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy divine Majesty the sacrifice of praise and thanks giving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christour Lord. Amen.

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The Collects, Epistles, and Gospels, To be used throughout the YEAR.

Note that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be faid at the Evening Service next before.

The First Sunday in Advent.
The Collect.

Lmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rife to the life immortal, through him who lireth and reigneth with thee and the holy Ghost, now and ever. Amen.

This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

We no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not skill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying,

The Epistle. Rom. 13. 8.

namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the sulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works

of darkness, and let us put on the armour of light. Let us

Walk

Second Sunday in Advent.

walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the sless, to sulfil the lusts thereof.

The Gospel. S. Matth, 21. 1. TATHen they drew nigh V unto erulalem, and were come to Bethphage, unto the mount of Olives, the fent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an als tied, and a colt with her: loose them and bring them into me. And if any man lay ought unto you, ye shall lay, The Lord hath need of them; and straightway he will end them. All this was done, that it might be fulfilled which was spoken by the prophet, faying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, neek, and fitting upon an als, and a colt the fole of an als. And the disciples went, and did as Jefus commanded them, and brought the als, and the colt, and put on them their cloaths, and they let him And a very great thereon. multimde foread their garpents in the way, others cut down branches from the trees,

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and strawed them in the way. And the multitudes that went before, and that followed; cried, laying, Holanna to the fon of David: bleffed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, faying, Who is this? And the multitude faid, This is Jesus the prophet of Nazareth of Galilee. And Jelus went into the temple of God; and cast out all them that fold and bought in the temple, and overthrew the tables of the moneychangers, and the feats of them that fold doves, and faid unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

The Second Sunday in Advent. The Collect.

B Lessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou

Second Sunday in Advent.

hast given us in our Saviour Jesus Christ. Amen.

The Epiftle. Rom. 15.4.

Hatloever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and confolation, grant you to be like minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth glorifie God, even the Father of our Lord Tefus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minifter of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and fing unto thy name. And again he faith, Rejoyce, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rife to reign over the Gentiles, in him shall the Gentiles trust. Now the

God of hope fill you with li joy and peace in believing, that ye may abound in hope, through the power of the holy Ghoft.

The Gospel. S. Luke 21. 25.

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Nd there shall be figns in the fun, and in the moon, and in the stars; and upon the earth diftress of nations, with perplexity, the fea and the waves roaring; mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; When they now moot forth, ye see and know of your own felves that fummer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I fay unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away; but my words shall not pals away.

Third Sunday in Advent.

The Third Sunday in Advent.

Lord Jefu Christ, who at thy first coming didst fend thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewife to prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy fecond coming to judge the world, we may be found an acceptable people in thy fight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. Amen.

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The Epiftle. 1 Cor. 4. 1.

Et a man lo account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of mans judgment: yea, I judge not mine own felf. For I know nothing by my felf, yet am I not hereby justified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest

the counsels of the hearts and then shall every man have praise of God.

The Gofpel. S.Matth: 11.2.

Ow when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and fee: The blind receive their fight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are railed up, and the poor have the gospel preached to them. And bleffed is he wholoever shall not be offended in me. And as they departed, Jelus began to lay unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to fee? A man cloathed in loft raiment? behold, they that wear fort cloathing are in kings houses. But what went ye out for to fee? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I fend my messenger before thy face, which shall prepare thy way before thee. The

Fourth Sanday in Advent.

The Fourth Sunday in Advent.
The Collect.

Lord, raise up, (we pray thee) thy power, and come among us, and with great might fuccour us; that whereas through our fins and wickedness, we are fore let and hindred in running the race that is fet before us, thy bountiful grace and mercy may speedily help and deliver us, through the latisfaction of thy Son our Lord; to whom with thee and the holy Ghoft be bonour and glory, world without end. Amen.

The Epiftle. Phil. 4. 4.

R Ejoyce in the Lord alway, and again, I say, Rejoyce Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanks-giving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Goffel. S. John 1. 19.

His is the record of John, when the Jews fent priefts and Levites from Jerufalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet ? And he answered, No. Then faid they unto him, Who art thou? that we may give an answer to them that sent What fayest thou of thy felf? He faid, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as faid the prophet Esaias: And they which were fent, were of the Pharifees. And they asked him, and faid unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, faying, I baptize with water: but there standeth one among you, whom ye know not. He it is who coming after nie, is preferred before me, whole shoes latcher I am not worthy to unloofe. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our LORD, or the Birth-day of CHRIST,
Commonly called, CRRISTMAY-DAY.

The Collect.

A Lmighty God, who haft given us thy only be-

gotten Son to take our nature upon him, and as at this time to be born of a pure Virgin;

Grant

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Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. Amen.

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The Epiftle. Heb. I. I.

Od, who at fundry times. T and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. by whom also he made the worlds. Who being the brightness of his glory, and the expreis image of his person, and upholding all things by the word of his power, when he had by himself purged out lins, fat down on the right hand of the Majesty on high Being made to much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels laid he at any time, Thou art my on, this day have I begottet thee? And again, I will be to him a Parker, and he shall be to me abon? And again, when he bringeth in the first begotn into the world, he faith, and let all the angels of God worthip him. And of the angels he faith, Who maketh his angels spirits, and his minis fters a flame of fire. But unto the Son he faith, Thy throne O God, is for ever and ever a sceptre of righteousness is the sceptre of thy kingdom Thou haft leved righteout ness, and hated iniquity therefore God, even thy Go hath anointed thee with the oyl of gladness above thy fel lows. And thou, Lord, in the beginning haft laid the foun dation of the earth; and the heavens are the works of thin hands. They shall perish, but thou remainest; and they all shall wax old as doth a gatment; and as a velture shalt thou fold them up, and they shall be changed; but thou art the fame, and thy years shall not fail.

The Goffel. S. John t. 1.

N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man feat from God, whole name w John. The lame came for a Da

wirness to bear witness of the light, that all men through him might believe. He was not that light, but was fent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the fons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

> Saint Stephen's Day. The Collect.

Rant, O Lord, that in all I our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being silled with the holy Ghost, may learn to love and bless our persecutors, by the example of thy first marryr Saint Stephen, who prayed for his murderers to

thee, O bleffed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediatour and Advocate. Amen.

Then shall follow the Collect of the Nativity, which shall be faid continually unto New-Years-Eve.

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For the Epiftle. Acts 7. 55. Tephen being full of the holy Ghoft, looked up stedfastly into heaven, and faw the glory of God, and Jefus standing on the right hand of God, and faid, Behold, I fee the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and caft him out of the city, and stoned him; and the witnesses laid down their cloaths at a young mans feet whole name was Saul. And they stoned Stephen calling upon God, and faying, Lord Jesus receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this fin to their charge. And when he had faid this, he fell afleep.

Bhold, I fend unto you prophets, and wife men, and scribes; and some of them ye shall kill and crucifie; and some of them shall ye scourge

in your fynagogues, and perfecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye flew between the temple and the al-Verily I say unto you, All thefe things shall come upon this generation. O Jerufalem, Jerusalem, thou that killeft the prophets, and stonest them which are fent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

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S. John the Evangelist's Day. The Collect.

Erciful Lord, we befeech thee to cast thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy bleffed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epiftles I S. John T. I. Hat which was from the beginning, which we have heard, which we have feen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifested, and we have seen it. and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) That which we have feen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And thele things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darknels at all. If we fay that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanieth us from all fin. If we fay that we have no fin, we deceive our felves, and the truth is not in us. If we confels our fins, he is faithful and just to forgive us our fins, and to cleanle us from all unrigh teouiInnocents Day.

teoufriels. If we fay that we have not finned, we make him a liar, and his word is not in as. The Goffel. S. John 21. 19. Efus faid unto Peter, Follow me. Then Peter turning about, feeth the disciple whom Telus loved, following. which also leaned on his breaft at Supper, and said. Lord. which is he that betrayeth thee? Perer feeing him, faith to fefus, Lord, and what shall this man do? Jefus faith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this faying abroad among the brethren, that that disciple mould not die : yet Jefus laid not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which restifieth of thefe things, and wrote thefe things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one. I suppose that even the world it felf could not conrain the books that should be written.

The Innocents Day.

Almighty God, who out of the mouths of babes

and fucklings halt ordained strength, and madest infants to glorisie thee by their death; Mortisie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorisie thy holy Name, through Jesus Christ our Lord. Amen.

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For the Epiftle. Rev. 14. 1. I Looked, and lo, a Lamb flood on the mount Sion, and with him an hundred forry and four thouland, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they fung as it were a new fong before the throne, and before the four beafts, and the elders; and no man could learn that fong, but the hundred and forty and four thousand, which were redeemed from the earth. Thefe are they which were not defiled with women, for they are virgins: thefe are they which follow the Lamb whitherfoever he goeth: thefe were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found

Sunday after Christmas-day.

out fault before the throne of God.

The Goffel. S. Matth. 2. 13. He angel of the Lord appeared to Joseph in a dream, faying, Arife, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will feek the young child to deftroy him. When he arofe, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, faying, Out of Egypt have I called my Son. Then Herod when he law that he was mocked of the wife-men, was exceeding wroth, and fent forth, and flew all the children that were in Beth-lehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wifemen. Then was fulfilled that which was spoken by Jeremy the prophet, faying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

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no guile; for they are with- The Sunday after Christmas-day. The Collect.

> Lmighty God, who haft given us thy only begotten ion, to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jelus Chrift, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

> > The Epiftle. Gal. 4. 1.

TOw I fay, that the heir as long as he is a child, differeth nothing from a fervant, though he be lord of all; but is under tutours and governours until the time appointed of the father. to we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God fent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ions. And because ye are fons, God hath fent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a fervant, but a fon; and if a

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lon,

fon, then an heir of God brought forth her first-born through Christ.

The Goffel. S. Matth. 1. 18.

He birth of Jesus Christ was on this wife: When mother Mary was as his espoused to Joseph (before they came together) she was found with child of the holy Ghost. Then Joseph her hufband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, faying, Joseph thou fon of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost. And the shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their fins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, faying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from fleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had

Son; and he called his name Tefus.

The Circumcision of Christ. The Collect.

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A Lmighty God, who madest thy blessed Son to be circumcifed, and obedient to the law for man; Grant us the true Circumcision of the Spirit, that our hearts, and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy bleffed will, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. Rom. 4. 8.

D Lessed is the man to whom the Lord will not impute fin. Cometh this bleffedness then upon the circumcifion only, or upon the uncircumcifion also? For we fay, that faith was reckoned to Abraham for righteousnels. How was it then reckoned? when he was in circumcifion, or in uncircumcifion? not in circumcifion, but in uncircumcifion. And he received the fign of circumcifion, a feal of the righteousness of the faith, which he had yet being uncircumcifed; that he might be the father of all them that believe, though they be not circumcifed; that righteoufness might be imputed unto them

that faith of our father Abra- This name was called JESUS. mife that he should be the heir of the world, was not to Abraham or to his feed, through the law, but through the righteoulnels of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. The Goffel. S. Luke 2. 15.

Nd it came to pais as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and fee this known unto us. And they came with hafte, and found Mary and Joseph, and the babe lying in a manger. And when they had feen it, they made known abroad the faying which was told them concerning this child. And all they those things which were told

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hem also: And the father of heard and seen, as it was told ircumcifion, to them who are unto them. And when eight not of the circumcifion only, days were accomplished for but also walk in the steps of the circumcifing of the child. ham, which he had being yet which was so named of the uncircumcifed. For the pro- langel, before he was conceived in the womb.

> The fame Collect, Epiftle and Gospel shall serve for every day after, unto the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after Ithis life have the fruition of thing which is come to pass, thy glorious Godhead, through which the Lord hath made | Jesus Christ our Lord. Amen.

The Epistle. Ephel. 3. 1. Or this cause, I Paul the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made that heard it, wondred at known unto me the mystery (as I wrote afore in few them by the shepherds. But I words, whereby when ye read, Mary kept all these things, lye may understand my knowand pondred them in her heart. [ledge in the mystery of Christ) And the shepherds returned, which in other ages was not glorifying and praising God made known unto the sons of or all the things that they had men, as it is now revealed unto his holy apoltles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promife in Christ, by the Gospel: Whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all faints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men fee, what is the fellowship of the myftery, which from the beginning of the world hath been hid in God, who created all things by Jelus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpole which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him. The Gofpel. S. Matth. 2. 1.

Hen Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the

east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerufalem with him. And when he had eathered all the chief priefts and scribes of the people together, he demanded of them, where Christ should be born. And they faid unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda art not the least among the princes of Juda: For out of thee shall come a Governour that shall rule my people Ifrael. Then Herod when he had privily called the wife-men, enquired of them diligently what time the star appeared. And he lent them to Bethlehem, and faid, Go, and fearch diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the ftar which they faw in the east, went before them, till it came and flood over where the young child was. When they faw the star, they rejoyced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and wor-

First Sunday after Epiphany.

hey had opened their treafores, they presented unto him, gifts, gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The First Sunday after the Epiphany.

The Collect.

Lord, we befeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epiftle. Rom. 12. 1. Beleech you therefore, brethren, by the mercies of God, that ye prefent your bodies a living facrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perlect will of God. For I lay, through the grace given unto me, to every man that is among you, not to think of himself more highly than he

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bught to think, but to think foberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another.

The Goffel. S. Luke 2. 41. TOw his parents went to Jerufalem every year at the feaft of the passover. And when he was twelve years old, they went up to Jerulalem, after the cultom of the fealt. And when they had fulfilled the days, as they returned, the child felus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they lought him among their kinffolk and acquaintance. And when they found him not, they turned back to Jerulalem, feeking him. And it came to pais that after three days they found him in the temple, fitting in the midft of the doctours, both hearing them, and asking them quefti-And all that heard him ons. were aftonished at his understanding and answers. when they law him they were amazed: and his mother faid unto him, Son, why haft thou

Second Sunday after Epiphany,

thus dealt with us? behold. thy father and I have fought thee forrowing. And he faid unto them. How is it that ve fought me? wift ye not that I must be about my Fathers business? And they understood not the faying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all thele layings in her heart. And Jesus increated in wildom, and stature, and in favour with God and man.

The Second Sunday after the Epiphany. The Collect.

Lmighty and everlasting God, who doft govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 12. 6. T Aving then gifts, differing according to the grace that is given to us, whether prophecy, let us prophefie according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exortation: he that giveth, let

him do it with fimplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulnels. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not flothful in business; fervent in spirit; ferving the Lord; rejoycing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of faints; given to hospitality. Bless them which persecute you; bless and curse not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condeicend to men of low estate.

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The Goffel. S. John 2. 1. Nd the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jefus was called, and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jefus faith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother laith unto the lervants. Whatsoever he saith unto you, do

Third Sunday after Epiphany.

it. And there were let there fix water-pors of stone, after the manner of the purifying of the lews, containing two or three firkins apiece. Jefus faith unto them, Fill the water-pots with water. And they filled them up to the brim. And he faith unto them, Draw out now, and bear unto the governour of the feaft. they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the fervants which drew the water knew) the governour of the feast called the bridegroom, and faith unto him, Every man at the beginning doth let forth good wine, and when men have well drunk, then that which is worle: but thou haft kept the good wine until now. This beginning of miracles did Jefus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

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The Third Sunday after the Epiphany. The Collect.

Lmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, ttretch forth thy right hand to The Epistle. Rom. 12. 16.

The not wife in your own conceits. Recompense to no man evil for evil. Provide things honest in the fight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your felves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, faith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in to doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gofpel. S. Marth 8. 1.

A / Hen he was come down V from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, faying, Lord, if thou wilt, thou canst make me clean. Jefus put forth his hand, and touched him, faying, I will, be thou clean. And immediately his leprofie was cleanfed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy felf to the prieft, and offer the gift that help and defend us, through Moses commanded for a testifelus Christ our Lord. Amen. mony unto them. And when Jefus

Fourth Sunday after Epiphany.

Tesus was entred into Capernaum, there came unto him a centurion befeeching him, and faying, Lord, my fervant lieth at home fick of the palfie, grievoully tormented. And Jeius faith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my fervant shall be healed. For I am a man under authority, having fouldiers under me: and I fay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my fervant, Do this, and he doeth it. When Jesus heard it, he marvelled, and faid to them that followed, Verily I lay unto you, I have not found so great faith, no not in Ifrael. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou haft believed, fo be it done unto thee. And his fervant was healed in the felf-fame hour.

The Fourth Sunday after the Epiphany.

The Collect.

God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

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The Epiftle. Rom. 13. 1. Et every foul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Wholoever therefore refifteth the power, refifteth the ordinance of God: and they that refift, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject,

not

.Fifth Sunday after Epiphany.

not only for wrath, but also for conscience sake. For, for this cause pay you tribute also; for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom sear, honour to whom honour.

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The Goffel. S. Matth. 8. 23. Nd when he was entred into a ship, his disciples followed him. And behold there arole a great tempest in the sea, insomuch that the ship was covered with the waves: but he was affeep. And his disciples came to him, and awoke him, faying, Lord, fave us, we perifh. And he faith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the fea, and there was a great calm. But the men marvelled, laying, What manner of man is this, that even the winds and the fea obey him? And when he was come to the other fide into the country of the Gergelenes, there met him two pollefied with devils, coming out of the tombs, exceeding fierce, to that he man might pais by that way. And behold, they cried out, faying, What have we to do with theely elus thou

Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many fwine feeding. So the devils belought him, faying, If thou cast us out, lufter us to go away into the herd of fwine. And he faid unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of twine ran violently down a fteep place into the fea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the polfessed of the devils. And behold, the whole city came out to meet Jefus: and when they law him, they belought him that he would depart out of their coasts.

The Fifth Sunday after the Epiphany.

The Collect.

Lord, we befeech thee to keep thy Church and houshold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jefus Christ our Lord. Amon.

The

Sixth Sunday after Epiphany.

The Epiftle. Col. 3. 12. Out on therefore (as the elect of God, holy and beloved) bowels of mercies. kindness, humbleness of mind, meekness, long-fuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, fo alfo do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wifdom, teaching and admonishing one another in pfalms and hymns, and spiritual songs, finging with grace in your hearts to the Lord. And whatloever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him.

The Goffel. S. Matth. 13. 24.

The kingdom of heaven is likened unto a man, which fowed good feed in his field. But while men flept, his enemy came and fowed tares among the wheat, and went his way. But when the blade was fprung up, and brought forth fruit, then appeared the tares also. So the fervants of the housholder came and

faid unto him, Sir, didft not thou fow good feed in thy field? from whence then hath it tares? He faid unto them. An enemy hath done this. The fervants faid unto him. Wilt thou then that we go and gather them up? But he faid, Nay; left while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ve together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

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The Sixth Sunday after the Epiphany. The Collect.

God, whose bleffed Son was manifested, that he might deftroy the works of the devil, and make us the fons of God, and heirs of eternal life; Grant us, we befeech thee, that having this hope, we may purific our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth, ever one God world without end. Amen.

Sixth Sunday after Epiphany.

The Epiftle. 1 S. John 3. 1. Ehold, what manner of love the Father hath beflowed upon us, that we should be called the fons of God: therefore the world knoweth us not because it knew him not. Beloved, now are we the fons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himfelf, even as he is pure. Whofoever committeth fin, transgreffeth also the law: for fin is the transgression of the law. And ye know that he was manifelted to take away our fins; and in him is Wholoever abideth no fin. in him, finneth not: whofoeyer finneth, hath not feen him, neither known him. Little children, let no man deceive you; he that doeth righteousness, is righteous, even as he is righteous. He that committeth fin is of the devil: for the devil finneth from the beginning. For this purpose the Son of God was manifested, that he might detroy the works of the devil.

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The Gospel. S. Matth. 24. 23.

Then if any man shall say unto you, Lo, here is

Christ, or there: believe it not. For, there shall arise false Christs and false prophets, and shall shew great lighs and wonders; infomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall fay unto you, Behold, he is in the defert, go not forth: behold, he is in the fecret chambers, believe it not. For as the lightning cometh out of the east, and stimeth even unto the west: fo shall also the coming of the Son of man be. For wherefoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the fun be darkned, and the moon shall not give her light, and the stars shall fall from heaven. and the powers of the heaven shall be shaken. And then shall appear the fign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall fee the Son of man coming in the clouds of heaven with power and great glory. he shall send his angels with a great found of a trumpet. and they shall gather together his elect from the four winds, from one end of heaven to the other. Dal E The

Sunday called Septuagefima.

The Sunday called Septuagesime, agreed with the labourers for prethe Third Sunday before Lent. a peny a day, he sent them into his vineyard. And he went

Lord, we befeech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

The Epiftle. I Cor. 9. 24. Now ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that Ariveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore fo run, not as uncertainly; fo fight I, not as one that beateth the air: But I keep under my body. and bring it into subjection, left that by any means when I bave preached to others, Imy felf should be a cast-away.

The Gaspel. S. Matth. 20, 1.

He kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vine-yard. And when he had

peny a day, he fent them into his vineyard. And he went out about the third hour, and law others flanding idle in the market-place, and faid unto them, Go ve also into the vinevard, and whatfoever is right, will give you. And they went their way. Again he went out about the fixth and winth hour, and did likewife. And about the eleventh hour he went out and found others tanding idle, and faith unto them, Why stand ye here all the day idle? they fay unto him, Because no man hath hired us. He faith unto them, Go ye also into the vineyard, and whatfoever is right, that hall ye receive. So when even was come, the Lord of the vineyard faith unto his feward, Call the labourers, and give them their hire, beginning from the last unto the firft. And when they came that were hired about the eleventh hour, they received evety man a peny. But when the first came, they supposed that they should have received more; and they likewise redeived every man a peny. And when they had received it, they murmured against the good man of the house, faying, These last have wrought but one hour, and thou haft made

Sunday called Sexagefina.

nade them equal unto us, hich have born the burden nd heat of the day. But he niwered one of them, and hid. Friend, I do thee no grong : didft not thou agree ith me for a peny? take that hine is, and go thy way : I will give unto this laft even as into thee. Is it not lawful for me to do what I will with nine own? Is thine eye evil, because I am good? So the aft shall be first, and the first aft: for many be called, but few chosen.

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The Sunday called Sexagefima, or the Second Sunday before Lent.

The Collect.

Lord God, who feeft that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. Amen.

The Epiftle. 2 Cor. 11. 19.

Ye fuffer fools gladly, feeing ye your felves are
wife. For ye fuffer if a man
bring you into bondage, if a
man devour you, if a man
take of you, if a man exalt
himfelf, it a man fmite you on
the face. I speak as concerning reproach, as though we
had been weak: howbeir,
whereinsoever any is bold (I

fpeak foolifhly) I am bold alo. Are they Hebrews? foam I: are they Ifraelites? fo am 1: are they the feed of Abraam? fo am I: are they miniters of Christ? (I foeak as a fool) I am more : in labours more abundant; in stripes bove measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes fave one. Thrice was I beaten with rods. Once was I stoned. Thrite I fuffered shipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine wn country men; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the fea; in perils among false brethren; in weariness and painfulness: n watchings often; in hunger and thirst; in fastings often ; in cold and nakedness; befides those things that are without, that which cometh upon me daily, the care of all the dhurches. Who is weak, and I am not weak? who is offended, and I burn not? If I must ceds glory, I will glory of the hings which concern mine inirmines. The God and Pather of our Lord Jefus Christ. which is bleffed for evermore. noweth that I lie not.

Sunday called Quinquagefilma.

The Goffel. S. Luke 8. 4. Hen much people were gathered together, and were come to him out of every city, he spake by a parable, A fower went out to fow his feed : and as he fowed fome fell by the way-fide, and it was troden down, and the fowls of the air devoured it, And some fell upon a rock, and as foon as it was fprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns forang up with it, and choaked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had faid thefe things, he cried, He that hath ears to hear; let him hear. And his disciples asked him. faying, What might this parable be? And he faid, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that feeing they might not fee, and hearing they might not understand. the parable is this; The feed is the word of God. Thol by the way-fide are they that hear then cometh the devi and raketh away the word out of their hearts, left they mould believe and be faved They on the rock, are they which when they hear, receive TION

the word with joy; and these have no reot, which for a while believe, and in time of temptation fall away. And that which fell among thoms, are they, which when they have heard, go forth, and are choaked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagestma, or the next Sunday before Lent.

The Collect.

Lord, who hast taught us that all our doings without charity are nothing worth; Send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all vertues, without which whosoever liveth, is counted dead before thee. Grant this for thine only Son Jesus Christs sake. Amen.

The Epifle. I Cor. 13. 1.

Hough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all my-

Aeries,

Sunday called Quinquagefima.

steries, and all knowledge; and though I have all faith, to that I could remove mouncains, and have no charity, I am nothing. And though I beltow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity fuffereth long, and is kind; charity envieth not; charity vaunteth not it felf, is not puffed up, doth not behave it felf unfeemly, feeketh not her own, is not eafily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they mall fail; whether there be tongues, they fhall ceale; whether there be knowledge, it shall vanish away. For we know in part, and we prophelie in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I fpake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we fee through a glais darkly; but then face to face: now I know in part; but then shall I know

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And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Goffel. S. Luke 8.31 Hen Jefus took unto him be the twelve, and faid unto them, Behold, we go up to Jerufalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and ipitted on. And they shall fcourge him, and put him to death; and the third day he shall rife again. And they underitood none of these things and this laying was hid from them, neither knew they the things which were fpoken. And it came to pass that as he was come nigh unto lerichd a certain blind man fat by the way-fide, begging and hearing the multitude pass by he asked what it meant. And they told him that Jelus of Nazareth paffeth by. And he cried, faying, Jesus, thou Son of David have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried fo much the more, Thou Son of David, have mercy on me. And Jefus flood and com manded him to be brought unto him : and Albodnelday

when he was come near, he asked him, faying, What will thou that I should do unto thee? And he said, Lord, that may receive my sight. And Jesus said unto him, Receive thy sight; thy saith hath saved thee. And immediately he received his sight, and sollowed him, glorifying God: and all the people when they saw it gave praise unto God.

The First Day of Lent, commonly called Ashrvednesday.

The Collect.

A Lmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epifite. Joel 2. 12.

Urn ye even to me, faith
the Lord, with all you
heart, and with fafting, and
with weeping, and with
mourning. And rent your
heart, and not your garments, and turn unto the Lord

your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a bleffing behind him, even a meat-offering, and a drink-offering unto the Lord your God? Blow the trumper in Zion, sanctifie a fast, call a folemn affembly, gather the people, fanctifie the congregation, affemble theelders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the pricits, the ministers of the Lord, weep between the porch and the altar, and let them fay, Spare thy people, 0 Lord, and give not thine he ritage to reproach, that the heathen should rule over them: wherefore should they fay among the people, Where is their God?

The Gospel. S. Matth. 6. 16.

When ye fast, be not as the hypocrites, of a sad countenance: for they dissigne their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou saftest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which

First Sunday in Lent.

is in fecret; and thy Father which feeth in fecret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

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The First Sunday in Lent.

The Collect.

Lord, who for our fake didft fast forty days and forty nights; Give us grace to use such abstinence, that our sless being subdued to the Spirit, we may ever obey thy godly motions, in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end, Amen.

The Epifle. 2 Cor. 6. 1.

We then as workers together with him, befeech you also, that ye receive not the grace of God in vain:

(For he faith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time;

behold, now is the day of falvation) Giving no offence in any thing, that the miniftry be not blamed; but in all things approving our felves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in Aripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by purenels, by knowledge, by long-fuffering, by kindness, by the holy Ghoft, by love unfeigned, by the word of truth, by the power of God, by the armour of righteoufness on the right hand, and on the left, by honour, and dishonour, by evil report, and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chaltned, and not killed; as forrowful, yet alway rejoycing; as poor, yer making many rich; as having nothing, and yet polfessing all things.

The Gospel. S. Matth 4.1.

Hen was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, I thou be the Son of God, command that these stones be

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made bread. But he answered and faid, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and letteth him on a pinacle of the temple, and faith unto him. If thou be the Son of God, cast thy self down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and faith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou halt worship the Lord thy God, and him only shalt thou ferve. Then the devil leaveth him, and behold, angels came and ministred unto him.

The Second Sunday in Lent.
The Collect.

A Lmighty God, who feeft that we have no power of our felves, to help our

felves; Keep us both outwardly in our bodies, and inwardly in our fouls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the foul, through Jesus Christ our Lord. Amen.

The Epiftle. T Thef. 4. 1.

TE befeech you, brethren, and exhort you by the Lord Jefus, that as ye have received of us how you ought to walk, and to please God, fo ye would abound more and more. For ye know what commandments we gave you by the Lord Jefus. For this is the will of God, even your fanctification, that ye should abstain from fornication; that every one of you should know how to pos-Tels his vessel in fanctification and honour; not in the luft of concupilcence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all fuch, as we alfo have forewarned you, and tostified. For God hath not called us unto uncleanness, but unto holinels. He therefore that despiseth, despiseth not man, but God, who hath allo given unto us his holy Spirlt.

Third Sunday in Lenty

The Goffel. SMatth. 15. 21. Efus went thence, and departed into the coafts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, faying, Have mercy on me, O Lord, thou Son of David, my daughter is grieyously vexed with a devil. But he answered her not a word. And his disciples came and befought him, faying, Send her away, for she crieth after us. But he answered and said. I am not fent, but unto the loft sheep of the house of Israel. Then came the and worthipped him, faying, Lord, help me. But he answered and faid. It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their mafters table. Then Jefus an-Iwered, and faid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

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The Third Sunday in Lent.

WE befeech thee, Almighty God, look upon the hearty defires of thy humble fervants, and stretch forth the right hand of thy Majesty to be our defence against

fus Christ our Lord. Amen. The Epistle. Ephel. 5. 1.

DE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a facrifice to God for a fweet-smelling favour. But fornication and all uncleannels or covetoulnels, let it not be once named amongst you, as becometh faints; neither filthiness, nor foolish talking, nor jefting, which are not convenient; but rather giving of thanks. For this ye know that no whoremonger, not unclean perion, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Benot ye therefore partakers with them; For ye were fometimes darkness but now are ye light in the Lord: walk as children of light; (For the fruit of the Spirit is in all goodness, and right teousness, and truth) proving what is acceptable unto the Lord. And have no fellow Thip with the unfruitful works of darkness, but rather reprove them: For it is a shame even

Fourth Sunday in Lent.

to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Goffel. S. Luke 11. 14. Esus was casting out a devil. and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondred. But some of them faid. He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, fought of him a fign from heaven. But he knowing their thoughts, faid unto them, Every kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom fland? because ye fay that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your fons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trufted. and divideth his spoils. He that is not with me, is against me : and he that gathereth not with me, scattereth. When the unclean fpirit is gone out of a man, he walketh through dry places, feeking reft; and finding none, he faith, I will return unto my house whence I came out. And when he cometh, he findeth it fwept, and garnished. Then goeth he and taketh to him feven other foirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and faid unto him, Bleffed is the womb that bare thee, and the paps which thou hast sucked. But he faid, Yea, rather bleffed are they that hear the word of God and keep it.

The Fourth Sunday in Lent.
The Collect.

Rant, we befeech thee,
Almighty God, that we,
who for our evil deeds do
worthily deserve to be punished,

Fourth Sunday in Lent.

ed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen. The Epiftle. Gal. 4. 21.

MEIL me, ye that defire to be under the law, do ve not hear the law? for it is written, that Abraham had two fons, the one by a bondmaid, the other by a freewoman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman, was by promife. Which things are an allegory for these are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that bearest not; break forth and cry, thou that travailest not: for the defolate hath many mo children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the Scripture?

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Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bondwoman, but of the free.

The Goffel. S. John 6. I. I Elus went over the lea of Galilee, which is the fea of Tiberias. And a great multitude followed him, because they faw his miracles which he did on them that were difeased. And Jesus went up into a mountain, and there he fat with his disciples. And the passover, a feast of the Jews, was nigh. When Jefus then lift up his eyes, and faw a great company come unto him, he faith unto Philip. Whence shall we buy bread that these may eat? (And this he faid to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penyworth of bread is not lufficient for them that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, faith unto him. There is a lad here which hath five barley-loaves. and two small fishes: but what are they among fo many? And Jelus laid, Make the men fit down. Now there was much grafs in the place. So the

. Fifthi Sunday in Lient.

the men fat down, in number about five thousand. And Jefus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were let down, and likewife of the fishes as much as they would. When they were filled, he faid unto his disciples, Gather up the fragments that remain, that nothing be loft." Therefore they gathered them together, and filled twelve baskets with the fragments of the five barleyloaves, which remained over and above unto them that had caten. Then those men, when they had feen the miracle that Jesus did, said, This is of a truth that prophet that should come into than thele n the world.

The Fifth Sunday in Lent.

The Collect.

mighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore both in body and foul, through Jesus Christ our Lord. Amen.

The Epiftle. Heb.9. 11.

Hrift being come an high prieft of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to fay, not of this building; neither by the blood of goats and calves; but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer fprinkling the unclean, fanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himfelf without foot to God, purge your confcience from dead works to ferve the living God? and for this cause he is the Mediatour of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promife of eternal inheritance.

The Gospet. S. John 8.46.

Jesus said, Which of you convince the me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words, ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answer-

Sunday before Easter.

answered, I have not a devil; but I honour my Father, and ve do dishonour me. And I feek not mine own glory; there is one that feeketh and judgeth. Verily verily I say unto you, If a man keep my faying, he shall never see death. Then faid the Jews unto him. Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou fayeft, If a man keep my faying, he shall never taste of death. Art thou greater than our father Abraham which is dead? and the prophets are dead: whom makeft thou thy felf? Jesus answered, If I honour my felf, my honour is nothing; It is my Father that honoureth me, of whom ye fay, that he is your God; yet ye have not known him; but I know him: and if I should fay, I know him not, I shall be a liar like unto you; but I know him, and keep his faying. Your father Abraham rejoyced to fee my day, and he faw it, and was glad. Then faid the Jews unto him, Thou art not yet fifty years old, and haft thou feen Abraham? Jesus faid unto them, Verily verily I fay unto you, before Abraham was, I am. Then took they up ftones to cast at him: but Jefus hid himself, and went out of the temple.

The Sunday next before Easter. The Collect.

A fling God, who of thy tender love towards mankind, halt fent thy Son our Saviour Jesus Christ, to take upon him our sless, and to suffer death upon the Cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epiftle. Phil. 2. 5.

Et this mind be in you. which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himfelf of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himfelf and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name, which is above every Name; that at the Name of Jefus every knee should bow, of things in heaven, and things in earth, and things under the carth; and that every tongue should con-

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Sunday before Eafter.

fels that Jesus Christ is Lord, to the glory of God the Father. The Gospel. S. Matth. 27. 1.

Then the morning was come, all the chief priefts and elders of the peoble took counfel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he faw that he was condemned, repented himself, and brought again the thirty pieces of filver to the chief priefts and elders, faying, I have finned in that I have betrayed the innocent blood. And they faid, What is that to us? fee thou to that. And he cast down the pieces of Aver in the temple, and departed, and went and hanged himself. And the chief priests took the filver pieces, and faid. It is not lawful for to put them into the treasury, because-it is the price of blood. And they took counfel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, faying, And they took the thirty pieces of felver, the price of him that was valued, whom

they of the children of Ifrael did value, and gave them for the potters field, as the Lord ppointed me.) And Jefus food before the governour: and the governour asked him. faying, Art thou the king of the Jews? And Jesus said unto him, Thou fayeft. And when he was accused of the chief pricits and elders, he answered nothing. Then faith Pilate unto him, Hearest thou not how many things they witness against thee? and he answered him to never a word, infomuch that the governour marvelled greatly. Now at that feaft the governour was wont to releafe unto the people a prifoner, whom they would. And they had then a notable prifoner, called Barabbas. Therefore when they were gathered together, Pilate faid unto them, Whom will ye that I release unto you? Barabbas, or Jefus, which is called Chrift? for he knew that for envy they had delivered him. When he was fet down on the judgment-feat, his wife fent unto him, faying, Have thou nothing to do with that just man: for I have fuffered many things this day in a dream because of him. But the chief priefts and elders perswaded the multitude that they should ask Barabbas, and destroy le-

Sunday before Easter.

The governour answered, nd faid unto them, Whether the twain will ye that I releafe unto you? They faid, Barabbas. Pilate faith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour faid, Why, what wil hath he done? But they ctied out the more, laying, Let him be crucified. When Pilate faw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then anwered all the people and faid, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had fcourged Jefus, he delivered him to be crucified. Then the fouldiers of the governour, took Jelus into the common hall, and gathered unto him the whole band of douldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns. they put it upon his head, and reed in his right hand: and they bowed the knee before him, and mocked him, faying, Hail, king of the Jews. And they spit upon him, and

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took the reed, and imote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his crois. And when they were come unto a place called Golgotha, that is to lay, A place of a scull, they gave him vinegar to drink, mingled with gall: and when he had tafted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was poken by the prophet, They parted my garments among them, and upon my vefture did they cast lots. And sitting down, they watched him there; and fet up over his head his acculation written, THIS IS JESUS THE KING OF THE JEWS. Then vere there two thieves crucified with him: one on the right hand, and another on the left. And they that paffed by, reviled him, wagging their heads, and faying, Thou that destroyest the temple, and buildest it in three days, fave thy felf: if thou be the Son of God, come down from the cross. Likewise also the chief priests

Monday before Eafter.

priefts mocking him with the feribes and elders, faid, He faved others, himfelf he cannot fave: if he be the king of Ifrael, let him now come down from the cross, and we will believe him. He trusted in God : let him deliver him now, if he will have him : for he faid, I am the Son of God. The thieves also which were crucified with him, cast the fame in his teeth. Now from the fixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, faying, Eli, Eli, lama sabachthani? that is to fay, My God, my God, why haft thou forfaken me? Some of them that stood there, when they heard that, faid, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to fave him. Jefus, when he had cried again with a loud voice. yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of faints which flept, arose, and peletts

came out of the graves after his refurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter. For the Epistle. Isai. 63. 1.

THo is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteoufness, mighty to fave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will ftain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought falvation unto me, and my fury it upheld

Monday before Easter.

upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindneffes of the Lord, and the prailes of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Ifrael, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his prefence faved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembred the days of old, Moles and his people, faying, Where is he that brought them up out of the fea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moles, with his glorious arm, dividing the water before them, to make himself an

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everlasting name? that led them through the deep as an horse in the wilderness, that they should not stumble? as a beaft goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people to make thy felf a glorious Name Look down from heaven, and behold from the habitation of thy holinels, and of thy glory Where is thy zeal, and thy strength, the founding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Ifrael acknowledge us not : Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy fervants fake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adverlaries have troden down thy fanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel. S. Mark 14. 1

A Fter two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes fought

Monday before Easter.

fought how they might take him by craft, and put him to death. But they faid, Not on the feast-day, lest there be an uproar of the people. And being in Bethany in the house of Simon the leper, as he fat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were fome that had indignation within themfelves, and faid, Why was this waste of the ointment made? For it might have been fold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus faid, Let her alone, why trouble you her? The hath wrought a good work on me. For ye have the poor with you always, and whenfoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I fay unto you, Wherefoever this gospel shall be preached throughout the whole world, this also that she hath done. shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And

when they heard it, they were glad, and promised to give him money. And he fought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the paffover? And he fende:h forth two of his disciples, and faith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wherefoever he shall go in, fay ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had faid unto them: and they made ready the paffover. And in the evening he cometh with the twelve. And as they fat, and did eat, Jefus faid, Verily I fay unto you, One of you which eateth with me, shall betray me. And they began to be forrowful, and to fay unto him one by one, Is it 1? and another faid, Is it I? And he answered and faid unto them, It is one

Monday before Eafter.

of the twelve that dippeth with me in the difh. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had nover been born. And as they did eat, Jesus took bread and bleffed, and brake it, and gave to them, and faid, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he faid unto them, This is my blood of the new Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had fung an hymn, they went out into the mount of Olives. And Jefus faith unto them, All ye shall be offended becarle of me this night: for it is written, I will smite the shepherd, and the sheep shall be leattered. But after that I am risen, I will go before you into Galilee. But Peter laid unto him, Although all hall be offended, yet will not And Jesus faith unto him, Verily I say unto thee, that this day, even in this night, beforethe cock crow twice, thou halt deny me thrice. But he

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spake the more vehemently, If I should die with thee, I will not deny thee in any wife. Likewise also said they all. And they came to a place which was named Gethlemane: and he faith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be fore amazed, and to be very heavy, and laith unto them. My loul is exceeding forrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass And he faid, from him. Abba, Father; All things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them fleeping, and faith unto Peter, Simon, fleepest thou? couldst not thou watch one hour? Warch ye and pray, left ye enter into temptation: the fpirit truly is ready, but the fielh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them alleep again, (for their eyes were heavy) neither wift they what to answer him. And he cometh the third time, F 2

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Monday before Eafter.

and faith unto them, Sleep on now, and take your reft: it is enough the hour is come; Behold, the Son of man is betrayed into the hands of finners. Rife up, let us go; lo, he that betrayeth me is at hand. And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with fwords and staves, from the chief priefts, and the scribes, and the elders. And he that betrayed him, had given them a token, faying, Whomfoever I shall kiss, that same is he; take him, and lead him away fafely. And as foon as he was come, he goeth straightway to him, and faith, Master, mafter, and kiffed him. And they laid their hands on him, and took him. And one of them that stood by, drew a fword, and fmote a fervant of the high prieft, and cut off his ear. And Jefus answered, and faid unto them, Are ye come out as against a thief, with fwords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all for look him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men

laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jefus away to the high prieft and with him were affembled all the chief priefts, and the elders, and the scribes and Peter followed him afar off, even into the palace of the high priest: and he fat with the fervants, and warmed himself at the fire. And the chief priefts, and all the councel fought for witness against Jesus to put him to death, and found none. For many bare false witness against him but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him fay, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither fo did their witness agree toge-And the high priest ther. stood up in the midst, and asked Jefus, faying, Answerest thou nothing? what is it which thefe witness against thee? but he held his peace, and answered nothing. Again the high priest asked him, and faid unto him, Art thou the Christ, the Son of the Bleffed? And Jesus said, I am; and ye shall see the Son of man fitting on the right hand of

Tuefday before Eafter.

of power, and coming in the clouds of heaven. Then the high priest rent his cloaths, and faith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to pit on him, and to cover his face, and to buffet him, and to fay unto him, Prophesie; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high prieft; and when the law Peter warming himfelf, she looked upon him, and faid, And thou also wast with Jesus of Nazareth. But he denied, faying, I know not, neither understand I what thou layest. And he went out into the porch, and the cock crew. And a maid faw him again, and began to fay to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by, said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curle and to iwear, faying, I know not this man, of whom ye ipeak. And the second time the cockscrew. And Peter

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Jelus faid unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter. For the Epiftle. Ha.50.5. He Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the fmiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I fet my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me. who will contend with me Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that will condemn me? Lo. they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his fervant, that walketh in dark nels, and hath no light? Let him trust in the Name of the Lord, and stay upon his God Behold, all ye that kindle fire, that compals your felves about

Tuelday before Easter.

about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Goffel. S. Mark 15. 1.

Nd ftraightway in the morning, the chief priefts held a consultation with the elders and scribes, and the whole councel, and bound Iefus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, faid unto him, Thou fayest it. And the thief priefts accused him of many things: but he answered nothing. And Pilate asked him again, faying, Answerest thou nothing? Behold, how many things they witness against thee. But Jesus yet anfwered nothing: so that Pilate marvelled. Now at that featthe released unto them one prisoner, whomsoever they defired. And there was one hamed Barabbas, which lay bound with them that had made insurrection with him. who had committed murder in the infurrection. And the multitude crying aloud, began to defire him to do as he had ever done unto them. But Pilate answered them, faying, Will ye that I release unto

you the king of the lews? (for he knew that the chief priefts had delivered him for envy) But the chief priefts moved the people, that he should rather release Barabbas unto them. And Pilate anfwered and faid again unto them, What will ye then that I shall do unto him whom ve call the king of the Jews? and they cried out again, Crucifie him. Then Pilate faid unto them, Why, what evil hath he done? and they cried out the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered -Jesus when he had fcourged him, to be crucified. And the fouldiers led him away into the hall, called Pretorium; and they call together the whole band. they cloathed him with purple, and platted a crown of thorns, and put it about his head, and began to falute him, Hail king of the Jews. And they fmote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own cloaths on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, who passed by,

by, coming out of the country, the Father of Alexander and Rufus, to bear his cross, And they bring him unto the place Golgotha, which is, being interpreted, the place of a fcull. And they gave him to drink wine mingled with myrrhe; but he received it And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. with him they crucific two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which faith, And he was numbred with the transgreflours. And they that paffed by, railed on him, wagging their heads, and faying, Ah, thou that destroyest the temple, and buildeft it in three days, fave thy felf, and come down from the cross. Likewife also the chief priests mocking, faid among themlelves, with the scribes, He faved others, himself he cannot fave. Let Christ the king of frael descend now from the cross, that we may see and believe. And they that were cru-

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eified with him, reviled him. And when the fixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, faying, Eloi, Eloi, lama (abachthani? which is, being interpreted, My God, my God, why haft thou forfaken me? And some of them that stood by, when they heard it, faid, Behold, he calleth Elias. And one ran, and filled a fpunge full of vinegar, and put it on a reed, and gave him to drink, faying, Let alone; let us fee whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghoft. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, faw that he fo cried out, and gave up the ghoft, he faid, Truly this man was the Son of God.

Wednesday before Easter. The Epiftle. Heb. 9. 16.

Al Here a testament is. there must also of neceffity be the death of the testatour: for a testament is of force after men are dead; otherwise it is of no strength at all whilft the testatour liyeth, Whereupon neither the first

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first testament was dedicated without blood: for when Mofes had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet-wool, and hysfop, and sprinkled both the book and all the people, faying, This is the blood of the testament, which God hath enjoyned unto you. Moreover, he sprinkled likewise with blood both the taberhacle, and all the vessels of the And almost all ministry. things are by the law purged with blood; and without fhedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better facrifices than thefe. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it felf, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entreth into the holy place every year with blood of others: for then must he often have suffered fince the foundation of the world; but now once in the end of the world, hath he appeared to put away fin by the facri-

pointed unto men once to die, but after this the judgment! fo Christ was once offered to bear the sinsof many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Goffel. S. Luke 22. 1.

TOw the feast of unleavened bread drew night which is called the paffover. And the chief priefts and scribes fought how they might kill him; for they feared the people. Then entred Satan into Judas firnamed Iscariot. being of the number of the twelve. And he went his way. and communed with the chief priefts, and captains how he might betray him unto them, And they were glad, and covenanted to give him money. And he promifed, and fought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread when the paffover must be killed. And he fent Peter and John, faying, Go, and prepare us the paffover, that we may eat, And they faid unto him, Where wilt thou that we prepare? And he faid unto them. Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water; follow him into the hould

house where he entreth in. And ye shall say unto the good man of the house, The master faith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had faid unto them: and they made ready the paffover. And when the hour was come, he fat down, and the twelve apostles with him. And he faid unto them, With defire I have defired to eat this passover with you before I fuffer. For I fay unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. -And he took the cup, and gave thanks; and faid, Take this, and divide it among your felves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, laying, This is my body which is given for you: this do in remembrance of me. Likewife also the cup after supper, faying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table, And truly the Son of

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man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing, And there was also a strife among them, which of them should be accounted the greateft. And he faid unto them, The kings of the Gentiles exercife lordship over them, and they that exercise authority upon them, are called benefactours. But ye shall not be so; but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth ferve. For whether is greater, he that fitteth at meat, or he that serveth? is not he that fitteth at meat? But I am among you as he that ferveth. Ye are they which have continued with me in my temptations, And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom. and lit on thrones, judging the twelve tribes of Ifrael. And the Lord faid, Simon, Simon, behold, Satan hath defired to have you, that he may fift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he faid unto him, Lord, I

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am ready to go with thee both into prison and to death. And he faid, I tell thee Peter, the cock shall not crow this day. before that thou shalt thrice deny that thou knowest me. And he faid unto them, When I fent you without purfe, and fcrip, and shoes, lacked ye any thing? And they faid, Nothing. Then faid he unto them. But now he that hath a purse, let him take it, and likewife his scrip; and he that hath no fword, let him fell his garment, and buy one. For I fay unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they faid, Lord, behold, here are two fwords. And he faid unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he faid unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, laying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening

him. And being in an agony, he prayed more earnestly; and his fweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for forrow, and faid unto them, Why sleep ye? rife and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him faw what would follow, they faid unto him, Lord, shall we smite with the sword? and one of them smote the fervant of the high prieft, and cut off his right ear, And Jefus answered and faid, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priefts and captains of the temple, and the elders who were come to him, Beye come out as against a thick with fwords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour and the power of darkness. Then took they

Thurlday before Easter.

they him, and led him, and brought him into the high pricits house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were fet down together, Peter fat down among them. But a certain maid beheld him, as he fat by the fire, and earnestly looked upon him, and faid, This man was also with him. And he denied him, faying, Woman, I know him not. And after a little while another faw him, and faid. Thou art also of them. And Peter faid, Man, I am And about the space of one hour after, another confidently affirmed, faying, Of a truth this fellow also was with him; for he is a Galilean. And Peter faid, Man I know not what thou layeft. And immediately while he yet spake, the cock crew. the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had faid unto him, Before the cock crow, thou shalt deny me thrick. And Peter went out and wept bitterly. And the men that held Jefus mocked him, and mote him. And when they had blind-folded him, they struck him on the face, and asked him; faying, Prophetic,

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who is it that Imote thee? And many other things blafphemoufly spake they against him. And as foon as it was day, the elders of the people, and the chief priefts, and the scribes came together, and led him into their councel, laying, Art thou the Christ? tell us. And he faid unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man fit on the right hand of the power of God. Then faid they all, Art thou then the Son of God? and he faid unto them, Ye say that I am. And they faid, What need we any further witness? for we our felves have heard of his own mouth.

Thursday before Easter. The Epistle. 1Cor, 11.17.

In this that I declare unto you, I praise you not; that you come together, not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, this

Thursday before Easter.

is not to eat the Lords supper: for in eating, every one taketh before other his own fupper: and one is hungry, and another is drunken. have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Tefus the fame wight in which he was betrayed, took bread; and when he had given thanks, he brake it, and faid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the fame manner also he took the cup when he had supped, faying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Wherefore, who loever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and fo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and

drinketh damnation to himfelf, not discerning the Lords body. For this cause many are weak and fickly among you, and many fleep. For if we would judge our felves, welshould not be judged. But when we are judged, we are chastned of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reft will I fet in order when I come.

The Goffel, S. Luke .23. He whole multitude of them arose, and led him unto Pilate. And they began to accuse him, faying, We found this fellow perverting the nation, and forbidding to give tribute to Cefar, faying, that he himself is Christ a king. And Pilate asked him, faying, Art thou the king of the Jews? And he answered him and faid, Thou fayelt Then faid Pilate to the chief priefts, and to the people, I find no fault in this man, And they were the more fierce, faying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked

Thursday before Easter.

asked whether the man were a Galilean. And as foon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem, at that time. And when Herod law Jefus, he was exceeding glad, for he was defirous to fee him of a long featon, because he had heard many things of him, and he hoped to have feen fome miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priefts and scribes stood and vehemently accused him. And Herod with his men of war fet him at nought, and mocked him, and arayed him in a gorgeous robe, and fent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themlelves. And Pilate when he had called together the chief priefts and the rulers, and the people, faid unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I ent you to him, and lo, no-

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thing worthy of death is done unto him. I will therefore chastise him, and release him For of necessity he must releafe one unto them at the feast. And they cried out all at once, faying, Away with this man, and release unto us Barabbas: (Who for a certain fedition made in the city, and for murder was cast in prifon) Pilate therefore willing to release Jesus, spake again to them. But they cried, faying, Crucifie him, crucifie him. And he faid unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chaftife him, and let him go. And they were instant with loud voices. requiring that he might be crucified: and the voices of them and of the chief priefts prevailed. And Pilate gave fentence, that it should be as they required. And he releafed unto them, him that for sedition and murder was cast into prilon, whom they had defired; but he delivered Jefus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country. and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people.

Thursday before Baster.

eople, and of women, who also bewailed and lamented him. But Jesus turning unto them, faid, Daughters of Jerusalem, weep not for me, but weep for your felves, and for your children. For behold, the days are coming, in which they shall fay, Blessed are the barren, and the wombs that never bare, and the paps which never gave fuck. Then shall they begin to fay to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactours led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactours, one on the right hand, and the other on the left. Then faid Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, faying, He faved others, let him fave himself, if he be Christ the chosen of God. And the fouldiers also mocked him, coming to him, and offering him vinegar, and faying, If thou be the King of the Jews, fave thy felf. And a

superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE IEWS. And one of the malefactours which were hanged, railed on him, faying, If thou be Christ, save thy felf and us. But the other answering, rebuked him, faying, Dost not thou fear God, seeing thou art in the fame condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amis. And he faid unto Jesus, Lord, remember me when thou comest into thy kingdom. And lefus faid unto him, Verily I fay unto thee, To day shalt thou be with me in Paradife. And it was about the fixth hour. And there was darkness over all the earth until the ninth hour. And the fun was darkned, and the vail of the temple was rent in the midft. And when Jefus had cried with a loud voice, he faid, Father into thy hands I commend my spirit: and having faid thus, he gave up the ghost. Now when the centurion faw what was done, he glorified God, faying, Certainly this was a righteous man. And all the people that came together to that fight, beholding the things things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

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A Lmighty God, we befeech thee graciously to
behold this thy family, for
which our Lord Jesus Christ
was contented to be betrayed,
and given up into the hands
of wicked men, and to suffer
death upon the cross, who
now liveth and reigneth with
thee and the holy Ghost, ever
one God world without end.

Amen.

A Lmighty and everlafting God, by whose
Spirit the whole body of the
Church is governed and sanctified; Receive our supplications and prayers which we
offer before thee for all estates
of men in thy holy Church,
that every member of the same
in his vocation and ministry,
may truly and godly serve
thee, through our Lord and
Saviour Jesus Christ. Amen.

Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live;

Have mercy upon all Jews, Turks, Infidels and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy slock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. Amen.

The Epifle. Heb. 10. 1.

He law having a shadow of good things to come, and not the very image of the things, can never with those facrifices which they offered year by year continually, make the comers thereunto perfeet; for then would they not have cealed to be offered; because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of fins every year. For it is not possible that the blood of bulls and of goats should take away fins: Wherefore when he cometh into the world, he faith, Sacrifice and offering, thou wouldest not, but a body hast thou prepared me: in burnt-offerings, and facrifices for fin thou haft had

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no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he faid, Sacrifice and offering, and burnt-offerings, and offering for fin thou wouldest not, neither hadst pleafure therein, which are offered by the law: Then faid he, Lo, I come to do thy will, O God. He takethaway the first, that he may establish the fecond. By the which will we are fanctified, through the offering of the body of Jesus Christ once for all. And every prieft standeth daily miniftring, and offering often times the same facrifices which can never take away fins. But this man after he had offered one facrifice for fins, for ever fat down on the right hand of God: from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are fanctified: whereof the holy Chost also is a witness to us: For after that he had faid before. This is the covenant that I will make with them after those days, faith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their fins and iniquities will I remember no more. Now where

remission of these is, there is no more offering for fin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath confecrated for us, through the vail that is to fay, his flesh: and having an high priest over the house of God; let us draw near with a true heart, in full affurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering : (for he is faithful that promised) And let us confider one another to provoke unto love, and to good works; not forfaking the affembling of our felves together, as the manner of lome is; but exhorting one another: and fo much the more as ye fee the day approaching.

The Goffel. S. John 19.1.

Pllate therefore took Jesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hall king of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold,

Good Friday.

Behold, I bring him forth to you, that ye may know that find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate faith unto them, Behold, the man. When the chief priests therefore and officers law him, they tried out, laying, Crucifie him, crucifie him. Pilate faith unto them, Take ye him, and crucifie him: for I find no The Jews anfault in him. fwered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that laying, he was the more afraid; and went again into the judgment-hall, and faith unto Jelus, Whence art thou? But Jelus gave him no answer. Then faith Pilate unto him. Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to release thee? lefus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater fin. And from thenceforth Pilate lought to release him: but the Jews cried out, faying, If thou let this man go, thou art not Cears friend: Wholoever ma-

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keth himself a king, speaketh against Celar. When Pilate therefore heard that faying, he brought Jesus forth, and sat down in the judgment-leat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paffover, and about the fixth hour: and he faith unto the lews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate faith unto them, Shall I crucihe your king? The chief priefts answered, We have no king but Cefar. Then delivered he him therefore unto them to be crucified: and they took Jefus and led him away. And he bearing his cross, went forth into a place called the place of a fcull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either fide one, and Jelus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where lefus was crucified was night to the city: and it was written in Hebrew, and Greek, and Latine. Then faid the chief priest of the Jews to Pilate.

Pilate, Write not, The king of the lews; but that he faid, I am the king of the lews. Pilate answered, What I have written, I have written. Then the fouldiers, when they had erucified lefus, took his garments, (and made four parts. to every fouldier a part) and also his coat : now the coat was without feam, woven from the top throughout. They faid therefore among themselves, Let us not rend it, but cast lots for it, whole it shall be: that the Scripture might be fulfilled, which faith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the fouldiers did. Now there stood by the cross of Jesus, his mother, and his mothers fifter, Mary the wife of Cleophas, and Mary Magdalene. When lefus therefore faw his mother, and the disciple standing by, whom he loved, he faith unto his mother, Woman, Behold thy fon. Then faith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled faith,

thirst. Now there was fet a vessel full of vinegar: and they filled a fpunge with vinegar, and put it upon hyffop, and put it to his mouth. When lefus therefore had received the vinegar, he faid. It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the fabbathday (for that fabbath-day was an high day) befought Pilate that their legs might be broken, and that they might be taken away. Then came the fouldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jefus, and faw that he was dead already, they brake not his legs. But one of the fouldiers with a spear pierced his fide, and forthwith came there out blood and water. And he that faw it bare record, and his record is true! and he knoweth that he faith true, that ye might believe For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture faith, They hall look on him whom they pierced.

Eafter Even. The Collect.

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Easter

Rant, O Lord, that as we are baptized into the death of thy bleffed Son our Saviour Jefus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death we may pass to our oyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Epiftle. I S. Pet. 3. 17.

T is better if the will of God be fo, that ye lufter for well-doing, than for evildoing. For Chrift also hath once fuffered for fins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickned by the Spirit: by which allo he went and preached unto the spirits in prison; which fometime were disobedient, when once the long-luftering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight fouls, were laved by water. The like figure, whereunto even Baptilm, doth also now save us (not the putting away the filth of the fleft, but the answer of a good confcience towards God) by the refurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The Goffel. S. Matth. 27. 57. Hen the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jelus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when loteph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomber which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, fitting over against the fepulchre. Now the next day that followed the day of the preparation, the chief priefts and Pharifees came to gether unto Pilate, laying, Sir we remember that that deceiver faid while he was yet alive, After three days, I will rife again. Command therefore that the lepulchre be made fure until the third day, left his disciples come by night and steal him away, and fay unto the people, He is rifen from the dead: fo

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the last errour shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Eafter-Day.

The Pfalm, O come let us, &c., these Anthems shall be sung or said.

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. I Cor. 5.7.

CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord. Rom. 6. 9.

Hrist is risen from the dead: and become the first-fruits of them that slept. For fince by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in

Christ shall all be made alive. I Cor. 15. 20.

Glory be to the Father, and to the Son: and to the holy Ghoft:

Answer.

As it was in the beginning, is now, and ever shall be world without end. Amen.

The Collect.

Lmighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly befeech thee, that as by thy special grace preventing us, thou dost put into our minds good defires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghoft, ever one God, world without end. Amen.

The Epiftle. Col 3. 1.

If ye then be rifen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortisie therefore your members, which are upon the

earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them.

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The Goffel. S. John 20. 1. He first day of the week cometh Mary Magdalene early, when it was yet dark unto the fepulchre, and feeth the stone taken away from the fepulchre. Then fhe runneth and cometh to Simon Peter, and to the other disciple whom Jefus loved, and faith unto them, They have taken away the Lord out of the lepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out run Peter, and came first to the sepulchre; and he stooping down, and looking in, faw the linen cloaths lying, yet went he not in. Then cometh Simon Peter following him, and went into the fepulchre, and feeth the linen cloaths lie; and the napkin that was about his head not lying with the linen cloaths, but wrapped together in a place by it felf. Then went in

also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-week. The Collect.

Lmighty God, who A Lmighty God, who through thy only begotten Son Jelus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly befeech thee, that as by thy special grace, preventing us, thou doft put into our minds good defires, lo by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

Peter opened his mouth, and faid, Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word (I say) you know, which

was published throughout all Tudea, and began from Galilee after the baptilm which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the lews, and in Jerusalem, whom they flew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testifie that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, who oever believeth in him, shall receive remission of fins.

Behold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore surlongs. And they talked together of all these things which had hapned.

And it came to pass, that while they communed together, and reasoned, Jesus himfelf drew near, and went with them. But their eyes were holden that they should not know him. And he faid unto them, What manner of communications are thele that ye have one to another, as ye walk and are fad? And the one of them, whose name was Cleopas, answering, faid unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pals there in these days? And he faid unto them, What things? And they faid unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priefts, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Ifrael: and beside all this, to day is the third day fince these things were done. Yea, and certain women also of our company made us aftonished, who were early at the fepulchre; and when they found not his body, they came, faying, that they had also seen a vision of angels, which said that he was alive. And certain

of them who were with us, went to the sepulchre, and found it even for as the women had faid; but him they faw not. Then he faid unto them. O fools, and flow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moles, and all the prophets, he expounded unto them in all the icriptures, the things concerning himfelf. And they drew nigh unto the village, whither they went; And he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far ipent. And he went in to tarry with them. And it came to pals as he fat at meat with them, he took bread, and blefled it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their fight. And they faid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the criptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

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laying, The Lord is tilen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.
The Collett.

Lmighty God, who through thy only begotten Son Jefus Chrift, haft overcome death, and opened unto us the gate of everlafting life; We humbly befeech thee, that as by thy special grace preventing us, thou dost put into our minds good defires, to by thy continual help we may bring the fame to good effect, through Jelus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. Amen.

For the Epiftle. Acts 13. 26.

I En and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have suffilled them in condemning him. And though they found no cause of death in him, yet G 4

defired they Pilate that he hould be flain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was feen many days of them which came up with him from Galilee to Jerulalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promite which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the lecond Pfalm, Thou art my Son, this day have I begotten thee. And as concerning that he railed him up from the dead, now no more to return to corruption, he faid on this wife, I will give you the fure mercies of David. Wherefore he faith also in another Pfalm, Thou shalt not suffer thine holy One to fee Corruption. For David after he had served his own generation by the will of God, fell on fleep, and was laid unto his fathers, and law corruption. But he whom God raifed again, faw no corruption: Be it known unto you therefore, men and brethren, that through this man is preached unto you the

forgiveness of sins: and by him all that believe are justified from all things from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despifers, and wonder and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Goffel. S. Luke 24. 36. Esus himself stood in the midst of them, and faith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had feen a spirit. And he faid unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my felf: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he faid unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an hony-comb. And he took it, and did eat before them. And he faid unto them, These are the words which I fpake unto you, while I was

First Sunday after Easter.

yet with you, that all things nust be fulfilled which were written in the law of Moles, and in the Prophets, and in the Plalms concerning me. Then opened he their undertanding, that they might understand the Scriptures, and laid unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance, and remission of fins should be preached in his Name among all nations, beginning at lerusalem. And ye are witnesses of these things.

The First Sunday after Easter.
The Collect.

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A Lmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epiftle. 1 S. John 5.4.

Whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the

Son of God? This is he that came by water and blood, even Jefus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven. the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and thele three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The Gospel. S. John 20. 19.

He same day at evening, being the first day of the week, when the doors were shut, where the disciples were affembled for sear of the Jews, came Jesus and stood in the midst, and saith unto them,

Peace

Second Sunday after Eafter.

Peace be unto you. And when he had so said, he shewed unto them his hands and his fide. Then were the disciples glad when they faw the Lord. Then faid elus to them again, Peace be unto you: As my Father hath fent me, even fo fend I you. And when he had faid this, he breathed on them, and faith unto them, Receive ye the holy Ghost. Whose loever fins ye remit, they are remitted unto them; and whole loever fins ye retain, they are retained.

The Second Sunday after Easter.
The Collect.

A Lmighty God, who haft given thine only Son to be unto us both a facrifice for fin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our felves to follow the blessed steps of hismost holy life, through the same Jesus Christ our Lord. Amen.

The Epiftle. I S. Pet. 2. 19.

His is thank-worthy, if a man for confcience toward God endure grief, fuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But

if when ye do well, and fuffer for it, ye take it patiently this is acceptable with God. For even hereunto were ye called: becaule Christ also fuffered for us, leaving us an example, that ye should follow his steps: Who did no in, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he fuffered, he threatned not; but committed himfelf to him that judgeth righteously: Who his own felf bare our fins in his own body on the tree, that we being dead to fin, should live unto righteoulnels; by whole stripes ye were healed. For ye were as sheep going altray; but are now returned unto the Shepherd and Bishop of your iouls. -

The Gospel. S. John 10. 11. TEfus faid, I am the good fhepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, feeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the flicep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth

Third Sunday after Eafter.

knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Third Sunday after Easter. The Collect.

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er th A Lmighty God, who shewest to them that be in errour the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the sellowship of Christs religion; that they may eschew those things that are contrary to their profession, and sollow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epiftle. 1 S. Pet. 2. 11.

Dearly beloved, I befeech you as strangers and pilgrims, abstain from sleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorisie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the king,

as supreme; or unto governours, as unto them that are
sent by him, for the punishment of evil-doers, and for
the praise of them that do
well. For so is the will of God,
that with well-doing ye may
put to silence the ignorance of
foolish men: as free, and not
using your liberty for a cloak
of maliciousness; but as the
servants of God. Honour all
men. Love the brotherhood.
Fear God. Honour the king.
The Gospel. S. John 16. 16.

TEfus faid to his disciples, A little while and ye shall not fee me; and again, A little while and ye shall see me, because I go to the Father. Then faid some of his disciples among themselves, What is this that he faith unto us, A little while and ye shall not see me; and again, a little while, and ye shall fee me; and, Because I go to the Father? They faid therefore, What is this that he faith, A little while? we cannot tell what he faith. Now Jefus knew that they were defirous to ask him, and faid unto them, Do ye enquire among your felves of that I faid, A little while and ye shall not fee me; and again a little while and ye shall see me? Verily Verily I say unto you, that ye shall weep and la-

Second Sunday after Eafter.

Peace be unto you. And when he had fo faid, he shewed unto them his hands and his fide. Then were the disciples glad when they faw the Lord. Then faid lefus to them again, Peace be unto you: As my Father hath fent me, even fo fend I you. And when he had faid this, he breathed on them, and faith unto them, Receive ve the holy Ghost. Whose foever fins ye remit, they are remitted unto them; and whose soever fins ye retain, they are retained.

The Second Sunday after Easter.
The Collect.

A Lmighty God, who haft given thine only Son to be unto us both a facrifice for fin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epiftle. 1 S. Pet. 2. 19.
His is thank-worthy, if a

man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and fuffer for it, ye take it patiently this is acceptable with God. For even hereunto were ye called: because Christ also fuffered for us, leaving us an example, that ye should fol-Tow his steps: Who did no fin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he fuffered, he threatned not; but committed himfelf to him that judgeth righteously: Who his own felf bare our fins in his own body on the tree, that we being dead to fin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going aftray; but are now returned unto the Shepherd and Bishop of your fouls. -

The Gospel. S. John 10. 11. Efus faid, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, feeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the fleep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth

Third Sunday after Eafter.

knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Third Sunday after Easter. The Collect.

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A LmightyGod, who shewest to them that be in errour the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the sellowship of Christs religion; that they may eschew those things that are contrary to their profession, and sollow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle. 1 S. Pet. 2. 11.

Early beloved, I beseech

Parly beloved, I beleech you as strangers and pilgrims, abstain from sleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorisie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the king,

as supreme; or unto governours, as unto them that are
sent by him, for the punishment of evil-doers, and for
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that with well-doing ye may
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foolish men: as free, and not
using your liberty for a cloak
of maliciousness; but as the
servants of God. Honour all
men. Love the brotherhood.
Fear God. Honour the king.

The Gofpel. S. John 16. 16. Elus faid to his disciples. A little while and ye shall not fee me; and again, A little while and ye shall see me, because I go to the Fa-Then faid some of his disciples among themselves, What is this that he faith unto us, A little while and ye shall not see me; and again, a little while, and ye shall fee me; and, Because I go to the Father? They faid therefore, What is this that he faith, A little while? we cannot tell what he faith. Now Jefus knew that they were defirous to ask him, and faid unto them, Do ye enquire among your felves of that I faid, A little while and ye shall not fee me; and again a little while and ye shall see me? Verily Verily I say unto you, that ye shall weep and la-

ment,

Fourth Sunday after Easter.

ment, but the world shall rejoyce: and ye shall be forrowful, but your forrow shall be turned into joy. A woman when she is in travail, hath forrow, because her hour is come: but as foon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have forrow: but I will fee you again, and your heart shall rejoyce, and your joy no man taketh from YOU.

The Fourth Sunday after Easter. The Collect.

Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

The Epiftle. S. James 1. 17.

Very good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of

his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the rightcousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gofpel. S. John 16. 5. Esus said unto his disciples, Now I go my way to him that fent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, forrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will fend him unto you. And when he is come, he will reprove the world of fin, and of rightcoulness, and of judgment: Of fin; because they believe not on me: Of righteousness; because I go to my Father, and ye fee me no more: Of judgment; because the prince of this world is judged. I have yet many things to lay unto you, but ye cannot bear them now. Howbeit when

Fifth Sunday after Eafter.

he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorisie me: for he shall receive of mine, and shall shew it unto you. All things, that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

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The Fifth Sunday after Easter. The Collect.

O Lord, from whom all good things do come; Grant to us thy humble fervants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epiftle. S. James 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own felves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer,

but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gofpel. S. John 16. 23. TErily verily I say unto you, What foever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. Thele things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I fay not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; Again, I leave the world, and go to the Father. His disciples faid unto him, Lo, now speakest

thou plainly, and speakest no

proverb.

proverb. Now are we fure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jefus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be fcattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-day.
The Collect.

Rant, we befeech thee,

Almighty God, that like
as we do believe thy only begotten Son our Lord Jefus
Christ to have ascended into
the heavens; so we may also
in heart and mind thither
ascend, and with him continually dwell, who liveth and
reigneth with thee, and the
holy Ghost, one God, world
without end. Amen.

For the Epistle. Acts 1. 1.

He former treatife have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up,

after that he through the holy Ghoft, had given commandments unto the Apostles whom he had chosen. To whom also he shewed himself alive after his pattion, by many infallible proofs, being feen of them forty days, and speaking of the things pertaining to the kingdom of God: and being affembled together with them, commanded them that they should not depart from Jerusalem. but wait for the promile of the Father, which, faith he ye have heard of me. John truly baptized with water, but ye shall be baptized with the holy Ghost not many days hence. When they therefore were come together, they asked of him, faying, Lord wilt thou at this time reftore again the kingdom to Ifrael? And he faid unto them, It is not for you to know the times or the feafons, which the Father hath put in his own power. But ye shall receive power after that the holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their fight. And

Sunday after Ascension-day

fastly toward heaven, as he went up, behold, two men flood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall to come in like manner as ye have feen him go into heaven, The Gofpel. S. Mark 16. 14. Eius appeared unto the eleven as they fat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had feen him after he was rifen. And he faid unto them, Go ye into all the world, and preach the Golpel to every creature. He that believeth and is baptized. shall be faved; but he that believeth not, shall be damhed. And thele figns shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up ferpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the fick, and they hall recover. So then after the Lord had looken unto them, he was received up into heaven, and lat on the

right hand of God. And they

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And while they looked sted ry where, the Lord working fastly toward heaven, as he with them, and confirming the word with signs following.

Sunday after Ascension-day.
The Collect.

God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the holy Ghost one God, world without end.

The Epiftle. I S. Pet. 4. 7. He end of all things is at hand; be ye therefore fober, and watch unto prayer. And above all things have fervent charity among your felves: for charity shall cover the multitude of fins. Use hospitality one to another, without grudging. As every man hath received the gift, even to minister the same one to another, as good stewards of the manifold grace of God. If any man ipeak, let him ipeak as the oracles of God! If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel. S. John 15.26. and part of the 16th Chapter.

A THen the Comforter is come, whom I will fend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning. Thefe things have I spoken unto you, that ye should not be offended. They shall put you out of the fynagogues: yea, the time cometh, that whofoever killeth you will think that he doeth God fervice. And these things will they do unto you, because they have not known the Father nor me; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

> Whitfunday. The Collect.

Od, who as at this time I didst teach the hearts of thy faithful people, by the fending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the mearits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

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For the Epistle. Acts 2. 1.

Hen the day of Pentecost was fully come, they were all with one accord in one place. And fuddenly there came a found from heaven, as of a rushing mighty wind, and it filled all the house where they were fitting. And there appeared unto them cloven tongues, like as of fire, and it fat upon each of them: and they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, lews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them lpeak in his own language. And they were all amazed, and marvelled, faying one to another, Behold, are not all these which speak, Galileans? and how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and

Whitfunday.

in Judea, and Cappadocia, in Pontus, and Afia, Phrygia, and Pamphylia, in Egypt, and in the Parts of Lybia, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

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The Goffel. S. John 14. 15. Esus said unto his disciples, If ye love me, keep my And I will commandments. pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come Yet a little while, and the world feeth me no more; but ye see me: because I live, ye mall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him. Judas faith unto him, (not licariot) Lord, How is it that thou wilt manifest thy felf unto us, and not unto the world? Jefus answered and faid unto him, If a man love me, he will keep my words? and my Father will love him, and we will come unto him, and make our abode with He that loveth me him. not, keepeth not my fayings: and the word which you hear. is not mine, but the Fathers which fent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father will fend in my name, he shall teach you all things, and bring all things to your remembrance, whatfoever I have faid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I faid unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: For my Father is greater than I. And now I have told you before it come to pais, that when it is come to pais, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may н know

Monday in Whitfun-week.

know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-week.
The Collect.

Od, who as at this time, didft teach the hearts of thy faithful people, by the fending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts 10. 34 Hen Peter opened his mouth, and faid, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteoulnels, is accepted with him. The word which God fent unto the children of Israel preaching peace by Jesus Christ (he is Lord of all) That word, I fay, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jelus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God railed up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he role from the dead. commanded us to preach unto the people, and to testifie that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name who foever believeth in him, shall receive remission of fins. While Peter yet spake these words, the holy Ghost fell on all them who heard the word. And they of the circumcifion who believed, were aftonished, as many as came with Petet, because that on the Gentiles allo was poured out the gift of the holy Ghost. For they heard them speak with tongues, and magnifie God. Then answeted Peter, Can any man fotbid water, that these should not be baptized, who have received the holy Ghoft as well as we? and he commanded them

Tuefday in Whitfun-week.

them to be baptized, in the Name of the Lord. Then prayed they him to tarry certain days.

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The Goffel. S. John 3. 16. Od fo loved the world, T that he gave his only begotten Son, that who oever believeth in him, should not perish, but have everlaiting life. For God lent not his Son into the world to condemn the world, but that the world through him might be laved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, left his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

Tuesday in Whitsun-week.
The Collect.

Od, who as at this time didft teach the hearts of thy faithful people, by the fending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. Amen.

For the Epiftle. Acts 8. 14. A Hen the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they fent unto them Peter and John; who when they were come down prayed for them that they might receive the holy Ghoft. (For as yet he was fallen upon none of them only they were baptized in the Name of the Lord Jelus Then laid they their hands on them, and they received the holy Ghoft.

The Goffel. S. John 10. 1.

Verily Verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the sheep herd of the sheep. To him the porter openeth; and the sheep hear his voice, and he called the sown sheep by name, and leadeth them out. And

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Trinity Sunday.

when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he fpake unto them. Then faid Tefus unto them again, Verily verily I say unto you, I am the door of the sheep. All that ever came before me, are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.
The Collect.

A Lmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty, to worship the Unity; We beseech thee, that thou wouldst keep us stedfast in this faith,

and evermore defend us from all advertities, who livest and reignest one God, world without end. Amen.

For the Epiftle. Rev. 4. 1. A Fter this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which faid, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was let in heaven, and one fat on the throne, and he that fat, was to look upon, like a jasper and a sardine stone: and there was a rainbow round about the throne, in fight like unto an emerald. And round about the throne were four and twenty feats; and upon the feats I faw four and twenty elders fitting, cloathed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, thundrings, and voices. And there were leven lamps of fire burning before the throne, which are the feven spirits of God. And before the throne there was a fea of glass like unto cryftal: and in the midft of the throne, and round about the throne were four bealts full of eyes before and behind.

And

And the first beast was like a lion, and the second beast like a calf, and the third beaft had a face as a man, and the fourth beaft was like a flying eagle. And the four beafts had each of them fix wings about him, and they were full of eyes within, and they rest not day and night, faying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beatts give glory and honour, and thanks to him that lat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that fat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, laying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

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The Gospel. S. John 3. 1.

Here was a man of the Pharisees, named Nicodemus a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him,

Verily Verily I say unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How can a man be born when he is old? can he enter the fecand time into his mothers womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I faid unto thee, Ye must be born again. wind bloweth where it lifteth, and thou hearest the found thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and faid unto him, How can these things be? Jesus answered and faid unto him, Art thou a master of Israel, and knowest not these things? Verily verily I say unto thee, We speak that we do know, and testifie that we have feen, and ye receive not our witnels. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? and no man hath alcended up to heaven, but he that came

First Sunday after Trinity.

came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that whohim, soever believeth in should nor perish, but have eternal life.

The First Sunday after Trinity. The Collect.

God, the strength of all them that put their trust in thee; Mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle. I S. John 4. 7. T Eloved, let us love one another; for love is of God, and every one that loveth, is born of God, and knoweth God. He that loveth not. knoweth not God; for God is love. In this was manifested the love of God towards us. because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but

Son to be the propitiation for our fins. Beloved, if God fo loved us, we ought also to love one another. No man hath feen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have feen, and do testifie that the Father fent the Son to be the Saviour of the world. Whofoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, fo are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We love him because he first loved us. If a man fay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath feen, how can he love God, whom he hath not feen? And this commandthat he loved us, and fent his ment have we from him, that he

Second Sunday after Trinity.

he who loveth God, love his brother allo.

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The Gofpel. S. Luke 16. 19. Here was a certain rich man, who was cloathed in purple, and fine linen, and fared fumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of fores; and defiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his fores. And it came to pais that the beggar died, and was carried by the angels into Abrahams bo'em: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and leeth Abraham afar off, and Lazarus in his bolom. Anche cried, and laid, Father Abraham, have mercy on me, and lend Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham laid, Son, remember, that thou in thy life-time received thy good things, and likewile Lazarus evil things: but now he is comforted, and thou art tormented. And befides all this, between us and you there is a great gulf fixed; to that they who would pais from hence to you, cannot neither can they pals to us, that would come from thence

Then he faid, I pray thee therefore, father, that thou wouldst fend him to my fathers houle: for I have hve brethren; that he may telline unto them, left they also come into this place of torment. Abraham faith unto him, They have Moles and the prophets; let them hear them. And he faid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be periwaded, though one role from the dead.

The Second Sunday after Trinity. The Collect.

Lord, who never failest to help and govern them whom thou doft bring up in thy stedfast fear and love; Keep us, we beleech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen. The Epistle. i S. John 3. 13.

Arvel not, my brethren. if the world hate you. We know that we have palled from death unto life, because we love the brethren: he that loveth not his brother, abi deth in death. Wholoever ha teth his brother, is a mur

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Second Sunday after Trinity.

derer; and ye know that no murderer hath eternal life abiding in him. Hereby pereeive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and feeth his brother have need, and shutteth up his bowels of compaffion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God, And whatfoever we ask, we receive of him, betaufe we keep his commandments, and do those things that are pleasing in his fight. And this is his commandment, that we should believe on the Name of his Son Jefus Chrift, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: And hereby we know that he abideth in us, by the Spirit which he hath iven us.

The Gofpel. S. Luke 14, 16.

A Certain man made a great Supper, and bade many; and fent his fervant at supper-time to fay to them that were bidden, Come, for all things are now ready. And they all with one confent began to make excuse: The first faid unto him, I have bought a piece of ground, and I must needs go and fee it; I pray thee have me excused. And another faid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another faid, I have married a wife, and therefore I cannot come. So that fervant came, and shewed his lord tiefe things. Then the mafter of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the fervant faid, Lord, it is done as thou haft commanded, and yet there is room, And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my Supper, ir para live !!

Third Sunday after Trinity.

The Third Sunday after
Trinity.
The Collect.

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Lord, we befeech thee, mercifully to hear us; and grant that we, to whom thou hast given an hearty defire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

The Epiftle. I SPet, 5.5.

Ll of you be subject one to another, and be cloathed with humility: for God relifteth the proud, and giveth grace to the humble. Humble your felves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, feeking whom he may devour. Whom refilt stedfast in the faith, knowing that the lame afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for eyer and ever. Amen.

The Gospel. S. Luke 15. 1.

Hen drew near unto him all the publicanes and finners for to hear him. And the Pharifees and scribes murmured, faying, This man receiveth finners, and eateth with them. And he spake this parable unto them, faying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the will derness, and go after that which is loft, until he find it? And when he hath found it. he layeth it on his shoulders rejoycing. And when he cometh home, he calleth together his friends and neighbours laying unto them, Rejoyce with me, for I have found my sheep which was lost. I lay unto you, that likewise joy shall be in heaven over one finner that repenteth, more than over ninety and nine just perions which need no repentance. Either what woman having ten pieces of filver, it the lose one piece, doth not light a candle, and fweep the house, and seek diligently till the find it? and when the hath found it, she calleth her friends and her neighbours to gether, faying, Rejoyce with me, for I have found the piece which I had loft. Like wife I say unto you, There is

Fourth Sunday after Trinity.

joy in the presence of the angels of God, over one finner that repenteth.

The Fourth Sunday after Trinity. The Collect.

God, the protectour of all that trust in thee, without whom nothing is ftrong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may To pass through things temporal, that we finally lofe not the things eternal : Grant this, O heavenly Father, for Jelus Christs take our Lord. Amen.

The Epiftle. Rom. 8. 18. Reckon that the fufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope: Because the creature it felf also shall be delivered tion groaneth, and travaileth the beam that is in thine own

in pain together until now. And not only they, but our selves also which have the first-fruits of the Spirit, even we our felves groan within our selves, waiting for the adoption, to wit the redemption of our body.

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The Goffel. S. Luke 6. 36. DE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? the disciple is not above his master; but every one that is perfect, shall be as his mafter. And why beholdeft thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how from the bondage of corrupti- canst thou say to thy brother on into the glorious liberty Brother, let me pull out the of the children of God. For mote that is in thine eye, when we know that the whole creathou thy felf beholdest not

eye !

Fifth Sunday after Trinity.

eye? thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

The Fifth Sunday after Trinity. The Collect.

Rant, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

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The Epiftle. 1 S. Pet. 3. 8. The yeall of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing; but contrariwise, bleffing; knowing that ye are thereunto called, that ye should inherit a bleffing. For he that will love life, and fee good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him feek peace and enfue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do

evil. And who is he that will

harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye, and be not asraid of their terrour, neither be troubled; but sanctifie the Lord God in your hearts.

The Goffel. S. Luke q. I.

T came to pais, that as the people pressed upon him to hear the word of God, he flood by the lake of Gennefareth; and faw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he fat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon anfwering, faid unto him, Mafter, we have toiled all the night, and have taken nothing; neverthelels at thy word I will let down the net And when they had this done they inclosed a great multitude of fishes, and their net brake. And they beckned unto their partners which were in the other ship, that they should come and help them.

Sixth Sunday after Trinity.

And they came and filled both the ships, so that they began to fink. When Simon Peter law it, he fell down at Jelus knees, faying, Depart from me, for I am a finful man, O Lord. For he was aftonished, and all that were with him, at the draught of the fishes which they had taken: and fo was also James, and John the sons of Zebedee, who were partners with Simon. And Jefus faid unto Simon, Fear not, from henceforth thou shalt And when they catch men. had brought their ships to land, they for look all, and followed him.

> The Sixth Sunday after Trinity. The Collect.

God, who hast prepared for them that love thee, such good things as pass mans understanding; pour into our hearts, such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen,

The Epistle. Rom. 6. 3.

Now ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that

like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his refurrection: knowing this, that our old man is crucified with him, that the body of fin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from fin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raifed from the dead, dieth no more; Death hath no more dominion over him. For in that he died, he died unto fin once: but in that he liveth, he liveth unto God. Likewife reckon ye also your selves to be dead indeed unto fin: but alive unto God, through Jelus Christ our Lord.

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The Gospel. S. Matth. 5. 20.

Jesus said unto his disciples,
Except your righteousness
shall exceed the righteousness
of the scribes and Pharisees,
ye shall in no case enter into
the kingdom of heaven. Ye
have heard, that it was said
by them of old time, Thou
shalt not kill: and whosoever
shall kill, shall be in danger of
the judgment. But I say unto

you,

Seventh Sunday after Trinity.

you, that wholoever is angry with his brother, without a cause shall be in danger of the judgment: and wholoever shall fay to his brother, Racha, shall be in danger of the council: but whofoever shall fay, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; left at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I lay unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

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The Seventh Sunday after Trinity. The Collect.

Ord of all power and might, who art the authour and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the

fame, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 6. 19. Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members lervants to uncleannels, and to iniquity unto iniquity; even fo now yield your members fervants to righteousness, unto holinefs. For when ye were the fervants of fin, ye were free from righteoulnels. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from fin, and become fervants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of fin is death: but the gift of God is eternal life, through Jesus Christour Lord.

The Gospel. S. Mark 8. 1.

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a

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Eighth Sunday after Trinity.

man fatisfie these men with bread here in the wildernels? And he asked them, How many loaves have ye? And they laid. Seven. And he commanded the people to fit down on the ground: and he took the feven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did fet them before the people. And they had a few small fishes; and he blesled, and commanded to let them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, feven baskets. And they that had eaten were about four thousand; and he fent them away.

The Eighth Sunday after Trinity. The Collect.

God, whose never failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

B Rethren, we are debtours, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die: but if ye through the Spirit do

mortifie the deeds of the bady, ye shall live. For as many as are led by the Spirit of God, they are the Sons of God. For ye have not received the Spirit of bondage again to fear: but ye have received the Spirit of Adoption, whereby we cry, Abba Father. The Spirit it felf beareth witness with our Spirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt heirs with Christ: If so be that we suffer with him, that we may be also glorified together.

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The Gospel. S. Matth. 7. 15.

D Eware of falle prophets, which come to you in sheeps cloathing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thiftles Even to every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven:

Ninth Sunday after Trinity.

but he that doeth the will of my Father who is in heaven.

The Ninth Sunday after Trinity. The Collect.

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Rant to us, Lord, we befeech thee, the Spirit
to think and do always such
things as be rightful; that we
who cannot do any thing that
is good without thee, may by
thee be enabled to live according to thy will, through Jesus
Christ our Lord. Amen.

The Epistle. 1 Cor. 10. 1. Rethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all paffed through the fea; and were all baptized unto Moles in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the fame spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleafed; for they were overthrown in the wildernefs. Now these things were our examples, to the intent we hould not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people fat down to eat and drink, and role up to play.

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand Neither let us tempt Christ, as some of them also tempted. and were destroyed of serpents. Neither murmure ye, as fome of them also murmured. and were destroyed of the destroyer. Now all these things hapned unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed left he fall. There hath no temptation taken you, but fuch as is common to man: but God is faithful, who will not fuffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Goffel. S. Luke 16. 1. Esus said unto his disciples, There was a certain rich man who had a steward, and the fame was accused unto him, that he had wasted his goods. And he called him, and faid unto him, How is it that I hear this of thee? Give an account of thy stewardthip; for thou mayeft be no longer steward. Then the steward faid within himself, What shall I do? for my lord taketh

Tenth Sunday after Trinity.

taketh away from me the flewardship: I cannot dig, to beg I am ashamed. I am refolved what to do, that when I am put out of the stewardhip, they may receive me into their houses. So he called every one of his Lords debtors unto him, and faid unto the first, How much owest thou unto my Lord? And he faid, An hundred measures of oyl. And he faid unto him, Take thy bill, and fit down quickly, and write fifty. Then faid he to another, And how much owest thou? And he faid. An hundred measures of wheat. And he faid unto him, Take thy bill and write fourscore. And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wifer than the children of light. And I say unto you, Make to your felves friends of the mammon of unrighteoufness, that when ye fail, they may receive you into everlasting habitations.

The Tenth Sunday after Trinity. The Collect.

Lord, be open to the prayers of thy humble fervants: and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen. Bu

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The Epiftle. I Cor. 12. 1. Oncerning spiritual gifts. brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can fay, that Jesus is the Lord, but by the holy Ghost. Now there are diverfities of gifts, but the fame Spirit. And there are differences of administrations, but the fame Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the fame Spirit; to another the working of miracles; to another prophecy; to another difcerning of ipirits; to another divers kinds of tongues; to another the interpretation of tongues. But

Eleventh Sunday after Trinity.

But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

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The Goffel. S. Luke 19.41.

Nd when he was come near, he beheld the ciy and wept over it, faying, f thou hadft known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compals thee round, and keep thee in on every fide, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy And he went into vilitation. the temple, and began to cast out them that fold therein, and them that bought, faying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after Trinity.
The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epistle. I Cor. 15. 1. D Rethren, I declare unto you the Gospel which I preached unto you, which-also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered tinto you first of all, that which I also received how that Christ died for our fins, according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and that he was feen of Cephas, then of the twelve. After that, he was feen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that he was feen of James; then of all the apostles; and last of all he was feen of me also, as of one born out of due time: For I am the least of the Apostles, that am not meet to be called an Apostle,

Twelfth Sunday after Trinity.

Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so ye believed.

The Gofpel. S. Luke 18. 9.

Esus spake this parable unto certain which trufted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharifee, and the other a publican. The Pharifee flood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican flanding afar off, would not lift up to much as his eyes unto heaven, but Imote upon his breaft, faying, God be merciful to me a finner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himfelf, shall be abafed; and he that humbleth himself, shall be exalted.

The Twelfth Sunday after Trinity. The Collect.

A Lmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things, which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

The Epiftle. 2 Cor. 3. 4. CUch trust have we through Christ to God-ward. Not that we are sufficient of our felves to think any thing as of our felves; but our fufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones was glorious; fo that the children of Ifrael could not stedfastly behold the face of Mofes for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory,

Thirteenth Sunday after Trinity.

glory, much more doth the ministration of righteousness exceed in glory.

The Gofpel. S. Mark 7. 31.

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TEfus departing from the coasts of Tyre and Sidon. came unto the fea of Galilee through the midft of the coaft of Decapolis. And they bring unto him one that was deaf and had an impediment in his speech; and they befeech him to put his hand upon him. And he took him afide from the multitude, and put his fingers into his ears, and he fpit, and touched his tongues and looking up to heaven, he fighed, and faith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loofed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, fo much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to ipeak.

The Thirteenth Sunday after Trinity. The Collect.

A Lmighty and merciful God, of whose only gift it cometh, that thy faithful

people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

The Epiftle. Gal. 3. 16. O Abraham and his feed were the promifes made. He faith not, And to feeds, as of many; but as of one; And to thy feed, which is Christ. And this I lay, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot difanul, that it should make the promise of none effect. For if the inheritance be bf the law, it is no more of promife; but God gave it to Abraham by promife. Wherefore then ferveth the law? It was added because of transgressions, till the feed should come, to whom the promite was made; and it was ordained by angels in the hand of a mediatour. Now a mediatour is not a mediatour of one, but God is one. Is the law then against the promifes of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. Bur

Fourteenth Sunday after Trinity.

the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23. D Leffed are the eyes which fee the things that ye fee. For I tell you that many prophets and kings have defired to fee those things which ye fee, and have not feen them; and to hear those things which ye hear, and have not heard them. And behold a certain lawyer stood up, and tempted him, faying, Mafter, what shall I do to inherit eternal life? He faid unto him, What is written in the law? how readeft thou? And he answering, faid, Thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy strength, and with all thy mind, and thy neighbour as thy felf. And he faid unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justifie himself, said unto Jesus, And who is my neighbour? And Jesus anfwering faid, A certain man went down from Jerufalem to Jerisho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance

there came down a certain priest that way, and when he faw him, he paffed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other fide. But a certain Samaritan, as he journeyed, came where he was; and when he faw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl and wine, and fet him on his own beaft, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoft, and faid unto him, Take care of him, and what foever thou spendest more, when I come again, I will repay thee. Which now of these three thinkest thou was neighbour unto him that fell among the thieves? And he faid, He that shewed mercy on him. Then faid Jesus unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity. The Collect.

A Lmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which

Fifteenth Sunday after Trinity.

which thou dost command, through Jesus Christ our Lord. Amen.

The Epiftle. Gal. 5. 16. Say then, Walk in the Spirit, and ye shall not fulfil the luft of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ve would. But if ve be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleannels, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, feditions, herefies, envyings, murders, drunkennels, revellings, and fuch like: of the which I tell you before, as I have also told you in time past, that they who do fuch things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-fuffering, gentlenels, goodnels, faith, meekness, temperance: against such there is no law. And they that are Christs, have crucified the flesh, with the affer ctions and lufts,

The Gospel, S. Luke 17. 11.

A Nd it came to pass as Jerfus went to Jerusalem,
that he passed through the

midit of Samaria and Galilee And as he entred into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and faid, Jefus mafter, have mercy on us. And when he faw them, he faid unto them, Go shew your selves unto the priefts. And it came to pass that as they went, they were cleanfed. And one of them when he faw that he was healed, turned back, and with a loud voice, glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jefus answering, faid, Were there not ten cleanfed? but where are the nine? There are not found that returned to give glory to God, fave this stranger. And he faid unto him, Arife, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after Trinity. The Collect.

Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The The

Fifteenth Sunday after Trinity.

The Epiftle. Gal. 6. 11. TE see how large a letter I have written unto you with mine own hand. As many as defire to make a fair fhew in the flesh, they constrain you to be circumcifed; only left they should suffer perfecution for the cross of Christ. For neither they themselves who are circumcifed keep the law; but defire to have you circumcifed, that they may glory in your flesh. But God forbid that I should glory fave in the crofs of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus, neither circumcifion availeth any thing, nor uncircumcifion, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Ifrael of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. S. Matth. 6. 24.

TO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I

fay unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they fow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Confider the lilies of the field how they grow: they toil not, neither do they fpin: And yet I fay unto you, that even Solomon in all his glory was not arayed like one of these. Wherefore if God fo cloath the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more cloath you, O ye of little faith? Therefore take no thought, faying, What shall we eat? or what shall we drink? or wherewithal shall we be cloathed? (for after all these things do the Gentiles feek) For your heavenly Father knoweth that ye have need of all these things. But feek ye first the kingdom of God and his righteoufnels, and all these things shall be added

Sixteenth Sunday after Trinity.

added unto you. Take therefore no thought for the morrow; for the morrow shall
take thought for the things of
it felf: sufficient unto the
day is the evil thereof.

The Sixteenth Sunday after
Trinity.
The Collect.

Lord, we befeech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

The Epiftle. Ephel. 3. 13. Defire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jelus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthned with might by his Spirit in the inner man: That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all faints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Goffel. S. Luke 7. 11. A Nd it came to pals the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only Son of his mother, and she was a widow; and much people of the city. was with her. And when the Lord faw her, he had compaffion on her, and laid unto her, Weep not. And he came and touched the biere (and they that bare him stood still) and he faid, Young man, I lay unto thee, Arise. And he that was dead, fat up, and began to speak; and he delivered him to his mother. And there came a fear on all, and they glorified God, laying, That a great prophet is rifen up a-

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mong us, and that God hath visi-

ted his people, And this rumour

of him went forth throughout

all

Seventeenth Sunday after Trinity

all Judea, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

The Collect.

I Ord, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

The Epiftle. Ephef. 4. 1.

Therefore the prisoner of the Lord, befeech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in vou all.

The Gospel. S. Luke 14. 1.

T came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain

man before him, who had the dropfie. And Jefus answering, spake unto the lawyers and Pharifees, faying, Is it lawful to heal on the fabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, faying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out, on the fabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chole out the chief rooms, faying unto them, When thou art bidden of any man to a wedding, fit not down in the highest room, lest a more honourable man than thou be bidden of him: and he that bade thee and him, come and fay to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and fit down in the lowest room, that when he that bade thee, cometh, he may fay unto thee, Eriend, go up higher: then shalt thou have worship in the presence of them that fit at meat with thee. For whofoever exalteth himself, shall be abased; and he that humbleth himself shall be exalted. The

Eighteenth Sunday after Trinity.

The Eighteenth Sunday after
Trinity.
The Collect.

Ord, we beseech thee, grant thy people grace to withstand the temptations of the world, the sless, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. 1. 4. Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jefus Chrift, who shall alto confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. The Goffel. S. Matth. 22. 34.

Hen the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and

with all thy foul, and with all thy mind. This is the first and great commandment. And the fecond is like unto it, Thou shalt love thy neighbour as thy felf. On these two commandments hang all the law and the prophets. While the Pharifees were gathered together, Jesus asked them, faying, What think ye of Christ? Whose Son is he? They fay unto him, the Son of David. He faith unto them, How then doth David in spirit call him Lord, saying. The Lord faid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footftool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any mo questions.

The Nineteenth Sunday after Trinity.

The Collect.

God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

The Epifile. Ephes. 4. 17.

His I say therefore, and testifie in the Lord, that

Nineteenth Sunday after Trinity.

ve henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkned, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ve have not fo learned Christ: If fo be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lufts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holinels. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and fin not. Let not the fun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more; but rather let him labour working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the use

of edifying, that it may minifler grace unto the hearers.
And grieve not the holy Spirit
of God, whereby ye are fealed unto the day of redemption.
Let all bitterness, and wrath,
and anger, and clamour, and
evil-speaking be put away from
you, with all malice. And be ye
kind one to another, tenderhearted, forgiving one another, even as God for Christs
sake hath forgiven you.

The Gofpel. S. Matth. 9. 1.

TEfus entred into a ship, and paffed over, and came into his own city. And behold they brought to him a man fick of the palfie, lying on a bed. And Jefus feeing their faith, faid unto the fick of the palfie, Son, be of good cheer, thy fins be forgiventhee. And behold, certain of the Scribes faid within themfelves, This man blasphemeth. And Jesus knowing their thoughts, faid, Wherefore think ye evil in your hearts? For whether is easier to fay, Thy fins beforgiven thee? or to lay, Arife and walk? But that ye may know that the Son of man hath power on earth to forgive fins, (then faith he to the fick of the palfie) Arife, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude faw it, they marvelled, and glorified

God,

Twentieth Sunday after Trinity.

God, who had given fuch power unto men.

The Twentieth Sunday after
Trinity.
The Collect.

Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have done, through Jesus Christ our Lord. Amen.

The Epiftle. Ephel.5. 15. CEe then that ye walk circumpectly, not as fools, but as wife, redeeming the time, because the days are evil. Wherefore be ye not unwife, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves in psalms and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things untoGod, and the Father, in the name of our Lord Jefus Christ; fubmitting your felves one to another in the fear of God. The Goffel. S. Matth, 22. 1.

Efus faid, The kingdom of heaven is like unto a certain King who made a mar-

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riage for his fon; and fent forth his fervants to call them that were bidden to the wedding; and they would not come. Again, he fent forth other fervants, faying, Tell them who are bidden, Behold. I have prepared my dinner: my oxen, and my fatlings are killed, and all things are ready. come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandife: And the remnant took his fervants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he lent forth his armies, and destroyed those murderers, and burnt up their city. Then faith he to his fervants, the wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to fee the guests, he saw there a man who had not on a wedding-garment. And he faith unto him, Friend, how camest thou in hither, not having a wedding

Twenty First Sunday after Trinity.

wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but sew are chosen.

The One and Twentieth Sunday after Trinity. The Collect.

Rant, we befeech thee,
I merciful Lord, to thy
faithful people pardon and
peace, that they may be cleanfed from all their fins, and
ferve thee with a quiet mind,
through Jefus Christ our Lord.
Amen.

The Epiftle. Ephel. 6. 10.

Y brethren, be ftrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loyns girt

about with truth, and having on the breaft-plate of righteoufness; and your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of falvation, and the fword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perfeverance, and supplication for all laints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for which I am an ambaffadour in bonds: that therein I may Ipeak boldly, as I ought to ipeak.

The Gospel. S. John 4. 46.

Here was a certain noble man, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The noble man saith unto him, Sir, come down ere my child die. Jesus saith unto

him,

Twenty Second Sunday after Trinity.

him, Go thy way, thy fon liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his fervants met him, and told him, faying, Thy fon liveth. Then enquired he of them the hour when he began to amend: And they faid unto him, Yesterday at the feventh hour the fever left him. So the father knew that it was at the fame hour in the which Jesus said unto him, Thy fon liveth; and himself believed, and his whole house. This is again the fecond miracle that Jelus did when he was come out of Iudea into Galilee.

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The Two and Twentieth Sunday
after Trinity.
The Collect.

Ord, we befeech thee, to keep thy houshold the Church in continual god-liness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

The Epiftle. Phil. 1.3.

Thank my God upon every remembrance of you (always in every prayer of mine for you all, making request

with joy) for your fellowship in the gospel, from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inalmuch as both in my bonds and in the defence and confirmation of the golpel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be fincere and without offence till the day of Christ: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory, and praise of God.

The Gospel. S. Matth, 18.21.

Deter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon.

Twenty Third Sunday after Trinity.

reckon, one was brought unto him, who owed him ten thousand talents. But forall much as he had not to pay. his Lord commanded him to be fold, and his wife and children, and all that he had, and payment to be made. The fervant therefore fell down and worshipped him, faying, Lord, have patience with me, and I will pay thee all. Then the Lord of that fervant was moved with compaffion, and loofed him, and forgave him the debt. But the fame fervant went out and found one of his fellowfervants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, faying, Pay me that thou owest. his fellow-fervant fell down at his feet, and befought him, faying, Have patience with me, and I will pay thee all. he would not; but went and cast him into prison, till he should pay the debt. when his fellow-fervants faw what was done, they were very forry, and came and told unto their Lord all that was done. Then his Lord, after that he had called him, faid unto him, O thou wicked fervant, I forgave thee all that debt, because thou defiredit me: shouldst not thou also

have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Three and Twentieth Sunday
after Trinity.
The Collect.

God, our refuge and strength, who art the author of all godlines; Be ready, we befeech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epiftle. Phil. 3. 17.

Brethren, be followers together of me, and mark
them who walk so, as ye have
us for an ensample. (For many walk, of whom I have told
you often, and now tell you
even weeping, that they are
the enemies of the cross of
Christ; whose end is destruction, whose god is their belly,
and whose glory is in their
shame, who mind earthly
things) For our conversation
is in heaven, from whence

Twenty Fourth Sunday after Trinity.

the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

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The Gofel. S. Matth. 22. 15.

Hen went the Pharifees. and took countel how they might intangle him in his talk. And they lent out unto him their difciples, with the Herodians, laying, Mafter, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cefar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he faith unto them, Whose is this image and superieription? They fay unto him, Cefars. Then faith he unto them, Render therefore unto Celar, the things which are Cefars; and unto God the things that are Gods. When they had heard thele words, they marvelled, and left him, and went their way.

The Four and Twentieth Sunday
after Trinity.
The Collect.

Daniel Lord, we befeech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour.

Amen.

The Epiftle. Col. 1. 3.

E give thanks to God, and the Father of our Lord Jefus Christ, praying always for you, fince we heard of your faith in Christ Jefus, and of the love which ye have to all the faints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, fince the day ye heard of it, and knew the grace of God in truth. As yealfolearned of Epaphras our dear fellow-fervant, who is for you a faithful minister of Christ: who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not ceafe to pray for you, and to defire

Twenty Fifth Sunday after Trinity

that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God: Arengthned with all might, according to his glorious power, unto all patience, and long-fuffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the faints in light.

The Goffel. S. Matth. 9.18. TAT Hile Jesus spake these things unto Johns disciples, Behold, there came a certain ruler and worshipped him, faying, My daughter is even now dead; but come and lay thy hand upon her, and the shall live. And Jesus arose, and followed him, and fo did his disciples. (And behold, a woman which was difeased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For the faid within her felf, if I may but touch his garment, I shall be whole. But Jesus turned him about, and when he faw her, he faid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour) And when Jesus came into the rulers house, and saw the minstrels, and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the same hereof went abroad into all that land.

The Five and Twentieth Sunday after Trinity. The Collect.

STir up, we befeech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through lesus Christ our Lord. Amen.

For the Epiftle. Jer. 23.5. DEhold, the days come, faith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be faved, and Ifrael shall dwell fafely: and this is his Name whereby he shall be called, THE LORD OUR RIGH-TEOUSNESS. Therefore behold, the days come, faith the Lord, that they shall no

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more fay, The Lord liverh, who brought up the children of Israel out of the land of Egypt; But, The Lord liveth who brought up, and who led the feed of the house of Israel but of the north-country, and from all countries whither I had driven them, and they hall dwell in their own land.

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The Goffel. S. John 6. 5. 7 Hen Jesus then lift up his eyes, and faw a feat company come unto him, he faith unto Philip, Whence shall we buy bread, that these may eat? (And this he faid to prove him: for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread, is not fufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, faith unto him, There is a lad here, who hath five barley loaves, and two small fishes; but what are they among fo many? And Jesus faid, Make the men fit down. Now there was much grass in the place. So the men fat down, in number about five thousand. And efus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishas much as they would.

When they were filled, he faid unto his disciples, Gather up the fragments that remain, that nothing be loft. Therefore they gathered them together. and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men when they had feen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

If there be any mo Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply to many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle and Gospel shall always be used upon the Sunday next before Advent.

Saint Andrews Day.

The Collect.

Lmighty God, who didft give fuch grace unto thy holy Apostle Saint Andrew. that he readily obeyed the alling of thy Son Jefus Chrift, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up our felves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. Amen.

The Epifle Rom tough F thou fhalt confess with thy mouth the Lord lebis; and shalt believe in thine heart, that God hath raifed him from the dead, thou shalt be faved. For with the heart man believeth unto righteoutness, and with the mouth confession is made unto falvation. For the scripture faith, Whofoever believeth on him, shall not be ashamed. For there is no difference between the lew and the Greek: for the fame Lord over all, is rich unto all that call upon him. For wholoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And now shall they hear without a preacher? And how shall they preach, except they be fent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Efaias faith, Lord, who hath believed our report? So then! faith cometh by hearing, and hearing by the word of God. But I fay, Have they not heard? Yes, verily, their found went into all the earth, and

their words lunto the ends of the world. But I fay, Did not Ifrael know? First, Moses faith, I will provoke you to jealousie by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Goffel, S. Matth. 4. 18.

VEfus walking by the fea of Galilee, faw two brethron, Simon called Peter, and Andrew his brother, calting a net into the fea: (for they were fishers) And he faith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he law other two brethren, James the for of Zebedee, and John his brother, in a hip with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

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Saint Thomas the Apostle,

A Lonighty and everliving God, who for the more eonfir

The Conversion of S. Paul.

confirmation of the faith, didft infer thy holy Apostle Thomas to be doubtful in the Sons resurrection. Grant its to perfectly, and without all loubt to believe in thy Son felus Christ, that our faith in thy fight may viever be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour and glory now and for evermore.

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The Epiftle: Ephel. 2. 194 Ow therefore ye are no more strangers and foreigners, but fellow-citizens, with the taints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, lefus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirito tour

The Gospel. St john 20.24.

Homas, one of the twelve called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the mails, and put my finger into

the print of the nails, and thrust my hand into his fide, I will not believe. And after eight days, again his disciples were within, and Thomas with them ; then came Jelus, the doors' being thut, stood in the midst, and said, Peace be unto you. Then faith he to Thomas, Reach hither thy finger, and behold, my hands; and reach hither thy hand, and thrust it into my fide, and be not faithless, but believing. And Thomas anlwered and faid unto him, My Lord, and my God. Jefus faith unto him, Thomas, because thou haft feen me, thou halt believed; bleffed are they that have not feen, and yet have believed. And many other figns truly did Jesus in the prefence of his disciples, which are not written in this book. But thele are written, that ye might believe that Jefus is the Christ, the Son of God; and that believing, ye might have life through his Name:

The Conversion of Saint Paul.
The Collect.

God, who through the preaching of the bleffed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion

The Conversion of S. Paur.

in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epiftle. Acts 9. 1.

Nd Saul yet breathing out threatnings and flaughter against the disciples of the Lord, went unto the high prieft, and defired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerufalem. And as he journeyed, he came near Damaicus, and fuddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice faying unto him, Saul, Saul, why perfecutest thou me? And he faid, Who art thou, Lord? And the Lord faid, I am Jesus whom thou perfecuteft: It is hard for thee to kick against the pricks. And he trembling and aftonished, said, Lord, What wilt thou have me to do? And the Lord faid unto him, Arife, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him, stood speechless, hearing a voice, but feeing no man. And Saul arole from the earth, and

when his eyes were opened he faw no man; but they led him by the hand, and brought him into Damascus. And he was three days without fight and neither did eat nor drink. And there was a certain difeiple at Damascus, named Ananias, and to him faid the Lord in a vision, Ananias. And he faid, Behold, I am here, Lord. And the Lord faid unto him, Arife, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarfus: for behold, he prayeth, and hath feen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his fight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy faints at Jerusalem; and here he hath authority from the chief priefts to bind all that call on thy Name. But the Lord faid unto him, Go thy way; for he is a chosen veilel unto me, to bear my Name before the Gentiles, and kings, and the children of Ifrael. For I will fhew him how great things he must suffer for my Names sake. And Ananias went his way, and entred into the house; and putting his hands on him, laid, Brother Saul, the Lord (even lelus

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The Punfication.

lefus that appeared unto thee in the way as thou camelt) hath fent me, that thou mighteft receive thy fight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received fight forthwith, and arose, and was baptized. And when he had receired meat, he was strengthned. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the fynagogues, that he is the Son of God. But all that heard him were amazed, and faid, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priefts? But Saul increafed the more in strength, and confounded the lews which dwelt at Damascus, proving that this is very Christ. The Gofpel. S. Matth, 19. 27. Eter answered and said unto Jesus, Behold, we have for taken all and followed fore? And Jelus laid unto them,

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unto Jeius, Behold, we have forfaken all and followed thee, what shall we have therefore? And Jeius said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones.

judging the twelve tribes of Ilrael. And every one that hath forfaken houses, or brethren, or sisters, or father, or mother, or wise, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called. The Purification of Saint Mary the Virgin. The Collect.

A Lmighty and everliving God, we humbly be-feech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

Behold, I will send my messare the way before me and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like K'?

The Punfication.

fullers fope. And he that the as a refiner and purifier of his ver; and he shall purifie the fons of Levi, and purge them as gold and filver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and le rusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judga ment, and I will be a fwift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, faith the Lord of hofts. The Goffel. S. Luke 2. 72.

Nd when the days of her purification, according to the law of Moles, were accomplished, they brought him to ferufalem to prefent him to the Lord, (as it is written in the law of the Lord; Every male that openeth the womb, shall be called holy to the Lord) and to offer a facrifice according to that which is faid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerufalem, whose name was Simeon; and the fame man ollin

was just and devous, waiting for the confolation of Hitachi and the holy Choft was upon him. And it was revealed unto himby the Holy Choft that he should not fee death, before he had feen the Lords Christ. And he came by the Spirit line to the temple; and when the parents brought in the child Jehrs, to do for him after the custom of the daw, then took be him up in his arms, and bleffed Gody and faid, Lord, now letteft thou thy fervant depart in peace, according to thy word. For mine eyes have feen thy falvation; which thou haft prepared before the face of all people, a light to light. en the Gentiles, and the glory of thy people Hrael. And lofeph and his mother mart velled at those things which were spoken of him. And Simeon bleffed them, and faid unto Mary his mother, Behold, this child is fer for the fall and rifing again of many in Ifrael; and for a fign which shall be spoken against, (Yea, a fword fhall pierce through thy own foul alfo) that the thoughts of many hearts may be revealed. And there was one Anna a Prophetes, the daughter of Phanuel, of the tribe of Aler; fne was of a great age, and had lived with an husband feven years from her

Saint MATTHAS.

her virginity. And Ale was a widow of about fourfcore and four years; which departed not from the temple, but ferved God with fallings and prayers night and day. And the coming in that instant, gave thanks likewife unto the Lord, and foake of him to all them that looked for redemprion in ferulalem. And when they had performed all things actording to the law of the Lord, they returned into Galilee to their own city Nazareth! And the child grew, and waxed ftrong iff fpirit, filled with wildom; and the grace of God was upon him.

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Saint Marthias Day.

Almighty God, who into the place of the traitour Judas, didlt choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from salfe Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christour Lord. Amen.

For the Epifile. Act 1.15.

In those days Peter stood up in the midst of the disciples, and said, (The number of the names together were about an hundred and twenty)

Men and brethren, this Scriperfe must needs have been fulfilled, which the holy Ghole by the mouth of David spake before concerning Judas, who was guide to them that took Telus: for he was numbred with us, and had obtained part of this ministry. Now ·this man purchased a field with the reward of iniquity, and falling headlong he burft affinder in the midst, and all his bowels gusted out And it was known unto all the dwelfers at ferufalem, infomuch as that field is called in their proper tongue, Aceldema, that is to lay, The field of blood. For it is written in the book of Pfalms, Let his habitation be defolate, and let no man dwell therein; and his Bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jefus went in and out among us, beginning from the baptilm of John, anto that fame day that he was taken up from us, mult one be ordained to be a withets with us of his refurrection. And they appointed two, loleph called Barfabas, who was furnamed Justus, and Matthias. And they prayed, and faid, Thou, Lord, which knowest the hearts of all men, hew whether of the fetwo thou haft K cholen;

chosen; that he may take part of this ministry and apostlethip, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Goffel. S. Matth, 11. 25. T that time Jesus anfwered and faid, I thank thee, O Father, Lord of heaven and earth, because thou haft hid these things from the wife and prudent, and haft revealed them unto babes, Even fo, Father, for fo it feemed good in thy fight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, fave the Son, and he to whomfoever the Son will reveal him. Come unto me all we that labour and are heavy laden, and I will give you reft. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light.

The Annunciation of the Bleffed Virgin Mary. The Collect.

TE beseech thee, Lord, pour thy grace

into our hearts, that as we have known the Incarnation of the Son Jesus Christ by the message of an angel; So by his cross and passion we may be brought unto the glory of his refurrection, through the same Jesus Christ our Lord. Amen.

For the Epiftle. Ifai, 7. 10. Oreover the Lord I spake again unto Ahaz, faying, Ask thee a fign of the Lord thy God; ask it either in the depth, or in the height above, But Ahaz said I will not ask, neither will I tempt the Lord, And he faid, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God alfo? Therefore the Lord himfelf shall give you a fign, Behold, a virgin shall conceive and bear a Son, and shall call his Name Immanuel. Butter and hony shall he eat, that he may know to refuse the evil, and choose the good. The Gofpel. S. Luke 1. 26.

Nd in the fixth month the angel Gabriel was fent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgins name was Mary. And the angel came in unto her, and faid, Hail, thou that art highly favoured, the Lord is

with

with thee; bleffed art thou among women. And when the faw him, the was troubled at his faying, and caft in her mind what manner of falutation this should be. And the angel faid unto her, Fear not, Mary; for thou halt found fayour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his Name Jelus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of lacob for ever, and of his kingdom there shall be no end. Then faid Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy coufin Elifabeth, she hath also conceived a Son in her old age; and this is the fixth month with her who was called barren. For with God nothing shall be enpossible. And Mary faid, Behold the hand-maid of the Lord; be it unto me according to thy

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Saint Marks Day.
The Collect.

Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Sains Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epiftle. Ephel. 4. 7. Nto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he alcended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the fame also that ascended up far above all heavens, that he might fill all things) And he gave some apostles, and some prophets, and some evangelists, and some pastours and teachers; for the perfecting of the faints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the know. edge

Saint PHILIP and Saint JAMES.

ledge of the Son of God, unto a perfect man, unto the mea fure of the flature of the fulness of Christ; that we henceforth be no more children tofled to and fro, and carried about with every wind of doarine, by the fleight of men and cumning craftimets, where by they lie in wait to deceive but speaking the truth in love, may grow up into him in all chings, which is the head even Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt inp-plieth, according to the effe-Qual working in the measure of every part, maketh increase of the body, unto the edify. ing of a felf in love and and

The Goffet? S. Tolla 15. 1. Am the true vine, and my Father is the husbandman Every branch in me that beat eth not fruit, he taketh away and every branch that beareth fruit, he purgeth it, that it Now ye are clean through the word which Thave foo ken unto you. Abide in me and I in you. As the branch cannot bear fruit of it felf, exeept it abide in the vine; no more can ye, except ye abide in me. I'am the vine, ve are the branches. He that abideth in me, and I in him, the fame

bringeth forth much fruit ; for without me ye can do nothing. If a man abide not in me, he is call forth as a branch, and is withered "and men gather them, and caft them into the fire, and they are burned. If ye abide in the, and my words abide in you, ye hall ask what ye will, and it hall be done unto you. Herein is my Father glorified that ye bear much fruit fo shall ye be my difcibles. As the Father hath loved me, to have Hoved you continue ye in my love. If ye Rees my commandments, ye firall abide in my love; even as I have kept my Fathers commandments, and abide in his love. Thefe things have I spoken unto you, that my joy might femain in you, and that your joy might be full,

Saim Philip and S. James Day.

Almighty God, whom truly to know is ever, lafting life; Grant us perfectly to know thy Son Jefus Christ to be the way, the truth, and the life, that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord.

The

Saint Philip and Saint JAMES.

The Epiftle. S. James T. T. Ames a fervant of God wand of the Lord lefus Christ, to the twelve tribes which are scattered abroad. greeting. My brethren, count it all joy when ye fall into dis vers temptations; knowing this, that the trying of your faith worketh patience. But let patience have hen perfect work; that we may be per fect and entire, wanting no thing. If any of you lack wifdom, let him ask of God; that giveth to all men libes rally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the fea, driven with the wind, and toffed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pals away. For the lun is no looner rifen with a burning heat, but it withereth the grafs, and the flower thereof falleth, and the grace of the fashion of it perisheth: fo also shall the rich man fade awayn in his ways. Bleffed is the man that endureth temptation; for rhan

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when he is tried, he that receive the crown of life, which the Lord hath promised to them that love him.

The Goffel. S. John 14. 1.

Nd Jefus faid unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Fathers house are many manfions; if it were not for I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again and receive you unto my felf that where I am, there ye may be also. And whither go, ye know, and the way ye know. Thomas faith unro him, Lord, we know not whilther thou goest, and how can we know the way? Jefus faith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father alfo; and from henceforth ve know him, and have feen him. Philip faith unto him, Lord, thew us the Father, and it fufficeth us. Jefus faith unto him, Have I been folong time with you, and yet hast thou not known me, Philip? He that hath icen me, hath icen the Father; and how layest thou then, Shew us the Father? Believest thou not that I am

in the Father, and the Father in me? the words that I speak unto you, I speak not of my felf; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or elfe believe me for the very works take. Verily verily I fay unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father. And whatfoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.
The Collect.

Lord God Almighty, who didft endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; Leave us not, we befeech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epiftle. Acts 11. 22.

Idings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when

he came, and had feen the grace of God, was glad, and exhorted them all, that with purpole of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarfus for to feek Saul. And when he had found him, he brought him unto Antioch. And it came to pais, that a whole year they affembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in these days came prophets from lerusalem unto Antioch. And there stood up one of them, named Agabus, and fignified by the Spirit, that there should be great dearth throughout all the world; which came to pals in the days of Claudius Celar. Then the disciples, every man according to his ability, determined to fend relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders, by the hands of Barnabas and Saul.

The Gospel. S. John 15. 12.

His is my commandment, that ye love one
another, as I have loved you.
Greater love hath no man

than

than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatfoever I command you. Henceforth I call you not fervants; for the fervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have cholen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whattoever ye shall ask of the Father in my Name, he may give it you.

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Saint John Baptist. The Collect.

Lmighty God, by whose providence thy fervant John Baptist was wonderfully born, and fent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us to to follow his doctrine and holy life, that we may truly repent, according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently lufter for the truths lake, through lefus Christ our Lord. Amen. For the Epiftle. Mai. 40. 1.

Omfort ye, comfort ye my people, saith your

God. Speak ye comfortably to Jeruialem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for the hath received of the Lords hand double for all her fins. The voice of him that crieth in the wildernels, Prepare ye the way of the Lord, make straight in the defert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice faid, Cry. And he faid, What shall I cry? All flesh is grais, and all the goodlines thereof is as the flower of the field. The grais withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: furely the people is The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion that bringeth good tidings, get thee up into the high mountain: O lerulalem, that bringelt good tidings, lift up thy voice with strength; lift it up, be not afraid: fay unto the cities of Judah, Behold your God. Behold.

Saint TOHN Baptist

hold, the Lord God will come with strong hand, and his arm hall rule for him; behold, his reward is with him, and his work before him. He shall feed his slock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke 1.57.

Lifabeths full time came that the thould be delivered; and she brought forth fon. And her neighbours, and her coufins heard how the Lord hath shewed great mercy upon her, and they reoyced with her. And it came to pass, that on the eighth day they came to circumcile the child, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they faid unto her, There is none of thy kindred that is called by this name. And they made figns to his father, how he would have him called. And he asked for a writing-table, and wrote, faying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loofed, and he pake and praifed God. And fear came on all that dwelt round about themail and all thefe fayings were notifed a broad throughought the hillcountry of Judea And all they that had heard them, laid them up in their hearts, faying, What manner of child mall this be ? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoft, and prophefied, faying, Bleffed be the Lord God of Ifrael, for he hath vifited and redeemed his people, and hath raifed up an horn of falvation for us in the house of his servant David: as he spake by the mouth of his holy prophets, which have been fince the world began; that we should be faved from our enemies, and from the hand of all that hate us; to perform the mercies promifed to our fathers, and to remember his holy covenant; the oath which he fware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might terve him without fear, in holinets and righteoutness before him all the days of our life. And thou, Child, fhalt be called the Propher of the Highest; for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of falvation unto his people by the remission of their sins, through the tender nercy of our God, whereby the day spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day, The Collect.

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Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops, and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlating glory, through Jesus Christ our Lord. Amen.

For the Epiftle Ads 12.1.

A Bout that time Herod the king stretched forth his hands to vex certain of the Church. And he killed lames the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread)

And when he had apprehended him, he put him in prifon, and delivered him to four quaternions of fouldiers to keep him, intending after Bafter to bring him forth to the people. Peter therefore was kept in priton; but prayer was made without cealing of the Church unto God for him. And when Herod would have brought him forth, the fame night Peter was fleeping between two fouldiers, bound with two chains; and the keepers before the door kept the prison. And behold the angel of the Lord came upon him, and a light shined in the prison; and he smote Perer on the fide, and raifed him up. laying, Arife up quickly. And his chains fell off from his hands. And the angel faid unto him, Gird thy felf, and bind on thy fandals: and fo he did. And he faith unto him. Cast thy garment about thee. and follow me. And he went out and followed him, and wift not that it was true which was done by the angel; but thought he faw a vision. When they were palt the first and the decond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and paffed on through one ftreet, and forthforthwith the angel departed from him. And when Peter was come to himself, he faid, Now I know of a furety, that the Lord hath fent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the peo-

ple of the Jews. The Goffel. S. Matth. 16. 13. Al Hen Jesus came into the Coasts of Cesarea Philippi, he asked his disciples, faying, Whom do men fay that I, the Son of man am? and they faid, Some fay that thou art John the Baptist, fome Elias, and others Jeremias, or one of the prophets. He faith unto them, But whom fay ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jefus answered and faid unto him, Bleffed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I fay also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatfoever thou shalt bind on earth, shall be bound in heaven; and whatfoever thou shalt loofe on earth. shall be loofed in heaven.

Saint Fames the Apostle. The Collect.

Rant, O merciful God. T that as thine holy Apo-Ale Saint James, leaving his Father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; fo we forfaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen. For the Epifile. Acts 11.27. and part of the 12th Chapter.

N those days came prophets from erusalem unto Antioch. And there stood up one of them named Agabus, and fignified by the Spirit, that there should be a great dearth throughout all the world; which came to pass in the days of Claudius Cefar. Then the disciples, every man according to his ability, determined to fend relief unto the brethren which dwelt in Judea. Which also they did, and fent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the fword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The

The Goffel. S. Marth, 20. 20. Hen came to him the mother of Zebedees children, with her fons worshipping him, and desiring a certain thing of him. And he faid unto her, What wilt thou? She saith unto him, Grant that thele my two fons may fit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and faid, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They lay unto him, We are able. And he faith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to fit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jefus called them unto him, and faid, Ye know that the princes of the Gentiles exercife dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you; but wholoever will be great among you, let him be your minister; and whosoever will

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be chief among you, let him be your servant: Even as the Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.
The Collect.

Almighty and everlafting God, who didft give to thine Apostle Bartholomew, grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. Amen.

For the Epiftle. Acts 5. 12. TY the hands of the Apo-Itles were many figns and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man joyn himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Infomuch that they brought forth the fick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about about unto Jerufalem, bringing fick folks, and them which were vexed with unclean spirits, and they were healed every one.

The Gofbel. S. Luke 22. 24. Ndthere was also a strife among them, which of them should be accounted the createst. And he faid unto them, The kings of the Gentiles exercise Lordship over them; and they that exercise authority upon them, are called benefactours. But ye shall not be fo: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth ferve. For whether is greater, he that fitteth at meat, or he that ferveth? is not he that fitteth at meat? but I am among you as he that ferveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and fit on thrones judging the twelve tribes of Ifrael.

Saint Matthew the Apostle.
The Collect.

Almighty God, who by thy bleffed Son didft call Matthew from the receit of custom, to be an Apostle and Evangelist; Grant us grace to for sake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. Amen.

The Epiftle. 2 Cor. 4. I.

Herefore feeing we have this ministry, as we have received mercy, we faint not but have renounced the hidden things of dishonesty, not walking in craftiness; handling the word of God deceitfully, but by manifestation of the truth, commending our felves to every mans confcience in the fight of God. But if our Gospel be hid, it is hid to them that are loft: In whom the God of this world hath blinded the minds of them which believe not, left the light of the glorious Gospel of Christ, who is the image of God, should shine unro them. For we preach not our felves, but Christ Jesus the Lord; and our felves your servants for Tesus sake. God who commanded the light to shine out of darkness. hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jefus Christ.

A Nd as Jesus passed forth from thence, he saw a

Saint MICHAEL and all Angels.

man named Matthew, fitting at the receit of custom: and he faith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicanes and finners came and fat down with him and his diciples. And when the Pharifees faw it, they faid unto his disciples, Why eateth your Master with publicanes and finners? But when Jesus heard that, he said unto them, They that be whole, need not a physician, but they that are But go ye and learn what that meaneth, I will have mercy, and not facrifice; for I am not come to call the righteous, but finners to repentance.

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Saint Michael and all Angels, The Collect.

Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant, that as thy holy angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epiftle. Rev. 12. 7.

Here was war in heaven:

Michael and his angels

fought against the dragon and the dragon fought and his angels; and prevailed not. neither was their place found any more in heaven. And the great dragon was cast out that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him. And I heard a loud voice, faying in heaven, Now is come falvation, and strength and the kingdom of our God. and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the lea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S. Matth. 18. 1.

A T the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say

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Saint Luke the Evangelist.

unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, Wholoever therefore Thall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whose shall offend one of these little ones which believe in me, it were better for him that a milftone were hanged about his neck. and that he were drowned in the depth of the sea. Wo unto the world, because of offences: for it must needs be that offences come; but wo to that man by whom the of-Wherefore if fence cometh. thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

A Lmighty God, who called the call Luke the physician, whose praise is in the Gospel, to be an Evangelist, and physician of the soul; May it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle. 2 Tim. 4.5.

Atch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy miniftry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forfaken me, having loved this present world and is departed unto Thessa lonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry.

Saint SIMON and Saint JUDE

ministry. And Tychichus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

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The Gofpel. S. Luke 10. 1.

He Lord appointed other feventy also, and fent them two and two before his face into every city and place whither he himself would come. Therefore faid he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would fend forth labourers into his harvest. Go your ways, behold, I fend you forth as lambs among wolves. Carry neither purle, fcrip, nor shoes, and salute no man by the way. And into whatfoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain eating and drinking fuch things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude
Apostles.
The Collect.

Almighty God, who hast built thy Church upon the soundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epiftle. S. Jude T.

Ude the fervant of Jesus Christ, and brother of lames, to them that are lanctified by God the Father, and preserved in Jelus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common falvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the faints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance.

brance, though ye once knew this, how that the Lord having faved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath referved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are let forth for an example, fuffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Goffel. S. John 15. 17. Hele things I command you, that ye love one another. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but because we are not of the world. but I have chosen you out of the world, therefore the world hateth you. Remember the word that I faid unto you, The servant is not greater than the Lord: if they have persecuted me, they will also perfecute you; if they have kept my faying, they will keep

yours also. But all these things will they do unto you for my Names fake, because they know not him that fent me. If I had not come and spoken unto them, they had not had fin: but now they have no cloak for their sin. He that hateth me, hateth my Father alfo. If I had not done among them the works which none other man did, they had not had fin; but now have they both feen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. when the Comforter is come, whom I will fend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. also shall bear witness, because ye have been with me from the beginning.

> All Saints-day. The Collect.

Almighty God, who halt knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all vertuous and godly living, that we may come to those unspeakable

All Saints-day.

able joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen. For the Epistle. Rey. 7. 2.

Nd I faw another angel ascending from the cast, having the feal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the lea, faying, Hurt not the earth, neither the lea, nor the trees, till we have fealed the fervants of our God in their forebeads. And I heard the number of them which were fealed; and there were fealed an hundred and forty and four thouland, of all the tribes of the children of Ifrael.

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Of the tribe of Juda were fealed twelve thousand.

Of the tribe of Reuben were fealed twelve thousand.

Of the tribe of Gad were fealed twelve thousand.

Of the tribe of Aser were fealed twelve thousand.

Of the tribe of Nephthalim were fealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were fealed twelve thousand,

Of the tribe of Levi were fealed twelve thousand.

Of the tribe of Islachar were sealed twelve thousand.

Of the tribe of Zabulor were fealed twelve thousand

Of the tribe of Joseph were scaled twelve thousand.

Of the tribe of Benjamin were fealed twelve thousand.

After this, I beheld, and lo. a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, cloathed with white robes, and palms in their hands: And cried with a loud voice, faying, Salvation to our God, which fitteth upon the throne, and unto the Lamb. And all the angels flood round about the throne, and about the elders, and the four beafts, and fell before the throne on their faces, and worshipped God, laying, Amen; Bleffing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel. S. Matth 5.1.

Jesus seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inhe-

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rit the earth. Blessed are they cuted for righteousness sake: ter righteoufness: for they shall be filled. Bleffed are the merciful: for they shall obtain mercy. Bleffed are the pure in heart: for they shall see God. Bleffed are the peacemakers: for they shall be called the children of God. Bleffed are they which are perfe-

which do hunger and thirst af- for theirs is the kingdom of Heaven. Bleffed are ye when men shall revile you, and perfecute you, and shall fay all manner of evil against you falsly for my fake. Rejoyce and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Order for the Administration of the Lord's Supper, or Holy Communion.

O many as intend to be partakers of the holy Communion, shall fignifie their Names to the Curate at least some time the day before.

And if any of those be an open and notorious evil liver, or have done any wrong to his Neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertife him, that in any wife he prefume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be fatisfied, which before were offended; and that he hath recompensed the Parties to whom he hath done wrong, or at least declare himfelf to be in full purpose so to do, as foon as he conveniently may.

The fame order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not fuffering them to be partakers of the Lord's Table. until he know them to be reconciled. And if one of the Parties fo at variance be content to forgive from the bottom of his heart all that the other hath trefpaffed against him, and to make amends for that he himself hath offended; and the other Party will not be perfwaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister fo repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days aff after at the farthest. And the Ordinary shall proceed against the offending Person according to the Canon.

The Table at the Communion time having a fair white linen Cloth upon it, shall stand in the body of the Church, or in the Chancel Chancel, where Morning and Evening Prayer are appointed to be faid. And the Priest standing at the North-side of the Table, shall say the Lord's Prayer, with the Collect following, the Péople kneeling.

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Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Collect.

A Lmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMAND-MENTS; and the People still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

OD spake these words, and said, I am the Lord

thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not make to thy felf any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou thalt not bow down to them. nor worship them: for I the Lord thy God am a jealous God, and visit the fins of the fathers upon the children, unto the third and fourth generation, of them that hate me, and fnew mercy unto thoufands in them that love me. and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy

thy fon, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not com-

mit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not steal, People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not bear falle witness against thy neigh-

bour.

People. Lord, have mercy upon us, and incline our hearts to keep this law. Minist. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wise, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we be-

feech thee.

Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

A Lmighty God, whose kingdom is everlasting, and power infinite; have mercy upon the whole Church, and fo rule the heart of thy chosen servant GEORGE. our King and Governour, that he (knowing whose Minifter he is) may above all things feek thy honour and glory; and that we and all his fubjects (duly confidering whose authority he hath) may faithfully ferve, honour, and humbly obey him, in thee, and for thee, according to thy bleffed word and ordinance, through Jesus Christ our Lord, who with thee, and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

A Lmighty and everlasting God, we are taught

by

by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn hem as it feemeth best to thy rodly wisdom; We humbly befeech thee so to dispose and govern the heart of GEORGE thy fervant, our King and Governour, that in all his thoughts, words, and works, he may ever feek thy honour and glory, and fludy to preerve thy people committed to his charge, in wealth, peace, and godlinels. Grant this, O merciful Father, for thy dear Sons sake, Jesus Christ our Lord. Amen.

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Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epittle, faying, The Epistle | or, The portion of Scripture appointed for the Epistle] is written in the -- Chapter of beginning at the - Verse. And the Epiftle ended, he shall fay, Then Here endeth the Epistle. shall he read the Gospel (the People all standing up) faying, The holy Gospel is written in the-Chapter of - beginning at the -- Verse. And the Gospel ended, shall be fung or faid the Creed following, the People still flanding as before,

Believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son

of God, begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one fubstance with the Father, By whom all things were made: Who for us men, and for our falvation came down from heaven, and was incarnate by the holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He fuffered and was buried, And the third day he rose again according to the Scriptures. And afcended into heaven, And fitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the holy Ghoft, The Lord and giver of life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church, I acknowledge one Baptism for the remission of sins, and I look for the refurrection of the dead, And the life of the world to come. Amen.

Then the Curate shall declare unto the People what Holy-days

or Fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of divine Sc vice, but by the Minister: Nor by him any thing, but what is prescribed in the rules of this Book, or enjoyned by the King, or by the Ordinary of the Place.

Then shall follow the Sermon, or one of the Homilies already set forth, or hereaster to be set forth by Authority.

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion,

Tet your light so shine before men, that they may see your good works, and glorisie your Father which is in heaven. S. Matth. 5. 16.

Lay not up for your selves treasures upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. S. Matth. 6. 19, 20,

Whatfoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. Matth. 7. 12.

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. S. Matth. 7. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold. S. Luke 19.8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? I Cor. 9.7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? I Cor. 9.11.

Do ye not know that they who minister about holy things, live of the facrifice? and they who wait at the altar; are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel, should live of the gospel. I Cor. 9. 13, 14.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of

necessity ;

Communion.

necessity; for God loveth a cheerful giver. 2 Cor. 9. 6, 7.

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatloever a man foweth, that shall he reap., Gal. 6. 6, 7.

While we have time, let us do good unto all men, and specially unto them that are of the houshold of faith.

Gal. 6. 10.

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Godliness is great riches, if man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.

I Tim. 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim, 6. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Names fake, who have ministred unto the faints, and yet do minister.

Heb. 6. 10.

To do good, and to distribute, forget not; for with such facrifices God is pleafed. Heb. 13. 16.

Whoso hath this worlds good, and feeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 S. Fohn 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. Tob. 4. 7.

Be merciful after thy pow-If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for fo gatherest thou thy self a good reward in the day of necessi-Tob. 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again.

Prov. 19. 17.

Bleffed be the man that provideth for the fick and needy: the Lord shall deliver him in the time of trouble. P[al. 41. 1.

Whilft these Sentences are in reading, the Deacons, Churchwardens, or other fit perion appointed for that purpose, shall receive the alms for the Poor, and other devotions of the People, in a decent Bafin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table. or bon discussion

And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole fate of Christs Church militant here in earth.

A Lmighty and everliving God, who by thy holy Apostle has taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most merci-

thee most mercino alms or oblations, then thall the words our alms and oblations, and to reding and ablatic tions, and to relations and ablatic tions, and the lations and ablatic tions are tions are tions and ablatic tions are tions and ablatic tions are tions and ablatic tions are tions are tions and ablatic tions are tio

prayers, which we offer unto thy divine Majesty, befeeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beleech thee also to fave and defend all Chriltian kings, princes, and governours; and especially thy ervant GEORGE our King, that under him we may be godly and quierly governed: and grant unto his whole Council, and to all that are

put in authority under him. that they may truly and in-differently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and vertue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and do-Arine fet forth thy true and lively Word, and rightly and duly administer thy holy Saand to all thy craments: people give thy heavenly grace; and especially to this congregation here prefent, that with meek heart and due reverence they may hear and receive thy holy Word, truly ferving thee in holiness and righteousness all the days of their life. And we most humbly befeech thee of thy goodness, O Lord, to comfort and fuccour all them, who in this transitory life are in trouble, forrow, need, fickness, or any other advertity. And we also bless thy holy Name, for all thy fervants departed this life in thy faith and fear; befeeching thee to give us grace to to follow their good examples, that with them we may be partakers of thy hea-venly kingdom. Grant this, O Father, for Jesus Christs fake our only Mediatour and Advocate. Amen.

When

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Communion.

When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday or some Holiday immediately preceding) After the Sermon or Homily ended, he shall tead this Exhortation following

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Early beloved, on -- day next I purpose through Gods affiftance, to administer to all fuch as shall be religioufly and devoutly difpofed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious crofs and paffion, whereby alone we obtain remission of our fins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jefus Christ, not only to die for us, but also to be our spiritual food and fustenance in that holy Sacrament. Which being to divine and comfortable a thing to them who receive it worthily, and to dangerous to them that will prefume to receive it anworthily; my duty is to exhort you in the mean lealon to confider the dignity of that hoy mystery, and the great peril of the unworthy receiving thereof, and so to fearth and examine your own consciences, (and that not lightly, and after the manner of differnblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment, required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and convertations by the rule of Gods commandments; and wherein foever ye fhould perceive your felves to have offended, either by will, word, or deed, there to bewall your own finfulnels, and to confels your felves to Almighty God, with full purpole of amendment of life. And if ye shall perceive your offences to be fuch as are not only against God, but also against your neighbours, then ye shall reconcile your felves unto them, being ready to make relitution and farisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgivenels of your offences at Gods hand for otherwise the receiving of the holy Communion doth nothing else but increate your damnation. There-

fore

fore if any of you be a blasphemer of God, an hinderer or flanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent, you of your fins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word, he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple, and doubtfulnels.

Or in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

Dearly beloved brethren, on -- I intend, by Gods

grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here prefent, and befeech you for the Lord Jesus Christs lake, that ye will not refuse to come thereto, being fo lovingly called and bidden by God himfelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaft, decked his table with all kind of provifion, fo that there lacketh nothing but the guests to fit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore most dearly beloved in Christ, take ve good heed left ye withdrawing your felves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to fay, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man fay, I am a grievous finner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come?

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come? when ye should return to God, will ye excuse your felves, and fay ye are not ready? Confider earneftly with your felves, how little fuch feigned excuses will avail before God. They that refused the feaft in the Golpel, because they had bought a farm, or would try their vokes of oxen, or because they were married, were not fo excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the Name of God, I call you in Christs behalf, I exhort you, as you love your own falvation, that ye will be partakers of this holy Communion. And as the son of God did vouchlafe to yield up his foul by death upon the crois for your falvation: lo it is your duty to receive the Communion, in remombrance of the lacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with our selves, how great injury e do unto God, and how fore unishment hangeth over your heads for the fame; when ye vilfully abstain from the Lords able, and feparate from your rethren, who come to feed n the banquet of that most eavenly food. These things ye earneftly confider, ye

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will by Gods grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall

Early beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they prefume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith, we receive that holy Sacrament (for then we ipiritually eat the flesh of Chrift, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us :) fo is the danger great, if we receive the fame unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not confidering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers difeales, and lundry M

dry kinds of death. Judge therefore your felves, brethren, that ye be not judged of the Lord; repent you truly for your fins past; have a lively and stedfast faith in Christ our Saviour : amend your lives, and be in perfect charity with all men, fo shall ve be meet partakers of those holy mysterics. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himfelf even to the death upon the Crofs, for us miferable finners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Mafter, and only Saviour, Jefus Christ, thus dying for us, and the innumerable benefits which by his precious blood-freedding he hath obtained to us; he math instituted and ordained poly mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the holy

Chost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our

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Then shall the Priest say to them that come to receive the holy Communion.

neftly repent you of your fins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meckly kneeling upon your knees.

Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying.

A Lmighty God, Father of our Lord Jelus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy

Divine Majelty, provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily forry for thefe our mildoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, molt merciful Father; For thy Son our Lord Jefus Christs fake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jefus Christ our Lord. Amen.

Then shall the Priest (or the Bishop being present) stand up, and turning himself to the People, pronounce this Absolution.

Lmighty God our heavenly Father, who of his great mercy hath promised forgiveness of fins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, ardon and deliver you from all your fins, confirm and rengthen you in all gooders, and bring you to everafting life, through Jesus Christ our Lord. Amen.

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Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith anto all that truly turn to him.

Ome unto me, all that travel, and are heavy laden, and I will refresh you. S. Matth. 11, 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

S. Fohn 3. 16.

Hear also what S. Paul faith, This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. I Tim. 1. 15.

Hear also what S. John saith, If any man sin, we have an Advocate with the Father, Jewis Christ the righteous, and he is the propitiation for our sins. 1 S. 70hn 2. 1.

After which the Priest shall pro-

Lift up your hearts.

Anfw. We lift them up un-

Priest. Let us give thanks

Answ, It is meet and right to to do.

Then shall the Priest turn to the Lords Table, and say,

T is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee.

O Lord, † holy † These words
Father, Almigh- (H. 17 Father) must
ty everlasting hity Sunday.
God.

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Here

Here shall follow the proper Preface according to the time, if there be any specially appointed: or else immediately shall follow,

Herefore with Angels and Archangels, and with all the company of heaven, we laud and magnific thy glorious Name, evermore praifing thee, and faying, Holy, holy, Lord God of hofts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

Proper Prefaces.
Typon Christmas-day, and
seven days after.

Because thou didst give Jefus Christ thine only Son to be born as at this time for us, who by the operation of the holy Ghost was made very man of the substance of the Virgin Mary his Mother, and that without spot of sin, to make us clean from all sin, Therefore with Angels, or

9 Upon Easter-day, and seven days after.

But chiefly are we bound to praise thee for the glorious returnection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath resto

Therefore with Angels, &c.

9 Upon Ascension-day, and seven days after.

Hrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Topon Whitsun-day, and fix days after.

Hrough Jefus Christ our Lord; according to whose most true promise, the holy Ghost came down as at this time from heaven with a fudden great found, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly preach the Gospel unto all nations, whereby we have been brought out of darkness and errour, into the clear light and true knowledge of thee, and of thy Son Jelus Christ. Therefore, &c.

I Upon the feast of Trinity only:

Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

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Angels, &c.

After each of which Prefaces,

shall immediately be sung or said,

Herefore with Angels, and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praifing thee, and faying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

Then shall the Priest kneeling down at the Lords Table, say in the name of all them that shall receive the Communion, this Prayer following.

come to this thy Table, Omerciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the trumbs under thy Table, But hou art the same Lord, whose property is always to have nercy; Grant us therefore,

flesh of thy dear Son Jesus Christ, and to drink his blood, that our finful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. Amen.

When the Priest standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as solloweth

Lmighty God, our heavenly Father, who of thy tender mercy didft give thine only Son Jefus Christ to suffer death upon the Cross for our redemption, who made there (by his one oblation, of himself once offered) a full, perfect, and lufficient facrifice, oblation and fatisfaction for the fins of the whole world, and did inftitute, and in his holy Golpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, Omerciful Father, we most humbly befeech thie, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Sayiour Jefus Christs holy institution, in remembrance of his death

M 3

and

and passion, may be partakers of his most blessed body and blood: Who in the same night that he was fresh is to betrayed (a) took take the partakers bread, and when he hands: had given thanks,

And here (b) he brake it, bread: and gave it to his

disciples, faying,

Cyandhere Take eat, (i) this

pron all the is my body which

is given for you,

do this in remembrance of me. Likewise after Supper (d) Here he (d) he took the cup, is to take the and when he had

gave it to them, faying, Drink ye all of this, for

c) And here of lay his hand of the New Testapon every of the New Testapon in which is there is any wine to be consecrated, remission of sins:

Do this as oft as ye shall drink it, in remembrance of me. Amen.

Then shall the Minister sirst receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests and Deacons in like manner (if any be present) and after that to the People also in order into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say.

He Body of our Lord Jefus Christ which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

I And the Minister that deliverethe Cup to any one, shall say,

He Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and foul unto everlasting life. Drink this in remembrance that Christs blood was shed for thee, and be thankful.

If the confecrated Bread or Wine be all fpent before all have communicated; the Priest is to Confecrate more according to the Form before prescribed: beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.

When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

Then shall the Priest say the Lords Prayer, the People repeating after him every Petition.

Our Father, which art is heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us on

that trespals against us. And lead as not into temptation; but deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

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After thall be faid, as followeth. Lord and heavenly Father, we thy humble tervants entirely defire thy Fatherly goodness, mercifully to accept this our facrifice of praise and thanklgiving most humbly beleeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our fins, and all other benefits of his passion. And here we offer and prefent unto thee, O Lord, our felves, our fouls and bodies to be a reasonable, holy, and lively facrifice unto thee humbly befeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction, And although we be unworthy through our manifold fins to offer unto thee any facrifice; yet we befeech thee to accept this our bounden duty and fervice; not weigh-ing our merits, but pardoning our offences, through Jefus Christ our Lord, by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Lmighty and everliving God, we most heartily thank thee, for that thou dost vouchfafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jefus Christ and doft affure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the bleffed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most procious death and passion of thy dear Son. And we most humbly befeech thee, O heavenly Father, fo to affift us with thy grace, that we may continue in that holy fellowship, and do all fuch good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory world without end. Amen.

M 4

Then

Then shall be faid or fung,

I and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Fa-

O Lord, the

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest, (or Bishop, if he be present) shall let them depart with this blessing.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jefus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and

remain with you always,

fertory, when there is no Communion, every fuch day one or more; and the same may be said also as often as Occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion or Litany, by the discretion of the Minister.

A Shift us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants, towards the attainment of everlasting salvation, that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

Almighty Lord, and everlasting God, vouch-fase, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Rant, we befeech thee,

Almighty God, that the
words which we have heard
this day with our outward
ears, may through thy grace
be fo grafted inwardly in our
hearts, that they may bring
forth in us the fruit of good

living,

living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorisie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

A Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseach thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

A Lmighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

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Holidays (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the good estate of the Catholick Church of Christ] together with one or mo of these Collects last before rehearsed, concluding with the Bleffing.

And there shall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion

And if there be not above twen ty Persons in the Parish, of difference to receive the Communion; yet there shall be no Communion, except four, (or three at the least) communicate with the Priest.

And in Cathedral and Collegiate Churches and Golleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away all occasion of dissension, and superstition which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and pure Wheat Bread that conveniently may be gotten.

And if any of the Bread and Wine remain unconfectated, the Curate shall have it to his own use: but if any remain of the which was confectated, it shall not be carried out of the Church but the Priest and such other of the Communicants as he shall

Communion

then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

The Bread and Wine for the Communion thall be provided by the Curate and the Church-wardens, at the charges of the Parish.

And note, that every Parishioner shall communicate at the least three times in the Year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Par-

fon, Vier, or Curate, or his or their Deputy or Deputies and pay to them or him all Eccletiastical Duties accustomable due, then and that time to be paid.

After the divine Service ended, the Money, given at the Offertory, shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think sit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

Hereas it is ordained in this office for the administration of the Lords Supper, that the Communicants should receive the same kneeling; (which Order is well meant, for a fignification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of fuch profanation and disorder in the holy Communion, as might otherwise enfue) Yet, left the same kneeling should by any persons, ei ther out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued, and depraved; it is here declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any corporal presence of Christs natural flesh and blood. For the Sacramental Bread and Wine remain still in their very natural Substances, and therefore may not be adored, (for that were idolatry to be ab-Blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christs natural Body, to be at one time in more places than one.

The Ministration of Publick BAPTISM of Infants to be used in the Church.

The people are to be admonished, that it is most convenient that Baptism should not be administred but upon Sundays, and other Holidays, when the most number of people come together: as well for that the Congregation there present may testific the receiving of them that be newly Baptized into the number

Publick Baptim of Infants.

also because in the Baptism of Infants, every man present may be put in remembrance of his own protession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Neverthess, (if necessity so require) Children may be baptized upon any other day.

And Note, that there shall be for every Male-child to be bapuzed, two Godfathers and one Godmother: and for every Female, one Godfather, and two Godmothers.

When there are Children to be baptized, the Parents shall give knowledge thereof overnight, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or elfe immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there, shall fay,

Hath this Child been already baptized or no?

the Priest proceed as followeth.

Early beloved, for a smuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water

feech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature be cannot have, that be may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made a lively member of the same

Then shall the Priest fay, Let us pray.

Lmighty and everlasting God, who of thy great mercy didft fave Noah and his family in the ark from perifhing by water, and also didst fafely lead the children of Ifrael thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptilm of thy wel-beloved Son Jesus Christ in the river Jordan, didst fanctifie water to the mystical washing away of fin; We beleech thee for thine infinite mercies, that thou wilt mercifully look upon this child; wash him, and fanctifie him with the holy Ghoft, that he being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may lo pass the waves of this troublesome world that finally he may come to

Publick Baptism of Infants.

the land of everlating life; there to reign with thee world without end, through Jefus Christ our Lord, Amen.

A Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for fuccour, the life of them that believe, and the refurrection of the dead; We call upon thee for this Infant, that he coming to thy holy Baptism, may receive remission of his fins by spiritual regeneration. Receive bim, O Lord, as thou haft promised by thy wel-beloved Son, faying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that feek, find; open the gate unto us that knock; that this infant may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then shall the People stand up, and the Priest shall say,

Hear the words of the Gofpel written by Saint Mark, in the tenth Chapter, at the thirteenth verse.

Hey brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus

faw it, he was much diffleafed, and faid unto them, Suffer
the little children to come unto me, and forbid them not;
for of fuch is the kingdom of
God. Verily I fay unto you,
Whofoever shall not receive
the kingdom of God as a little
child, he shall not enter therein. And he took them up in
his arms, put his hands upon
them, and blessed them.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

P Eloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earnestly believe that he will likewise favourably receive this prefent Infant, that he will embrace him with the arms of his mercy, that he will give unto him the bleffing of eternal life, and make him partaker of his everlasting kingdom. Where-

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Publick Raptilin of Infants.

fore we being thus perswaded of the good will of our heavenly Father, towards this Infant, declared by his Son Jefus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing this Infant to his holy Baptism, let us faithfully and devoutly give thanks unto him, and say,

Lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that he may be born again, and be made an beir of everlasting falvation, through our Lord Jefus Chrift, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Then shall the Priest speak unto the Godfathers and Godmothers on this wife.

Early beloved, ye have brought this shild here to be baptized, ye have prayed that our Lord Jefus Christ would vouchsafe to receive him, to release him of his sins, o sanctifie him with the holy shost, to give him the kingom of heaven, and everlasting fe. Ye have heard also that

Child may well endere it

our Lord elus Christ bath promised in his Gospel to gran all thefe things that ye have prayed for: which promife he for his part will most furely keep and perform. Wherefore after this promife made by Christ, this Infant must also faithfully for his part, promife by you that are his Sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe Gods holy Word, and obediently keep his commandment.

Devil and all his works, the vain pomp and glory of the world, with all covetous defires of the same, and the darnal desires of the sleen, nor be led by them?

Answ. I renounce them all.

Minist. Dost thou believe in God
the Father Almighty, Maker
of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that

he

Publick Baptism of Infants.

he afcended into heaven, and fitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of fins; the resurrection of the flesh; and everlasting life after death?

Answ. All this I stedfastly

Minist. Wilt thou be

Answ. That is my dearc.

Minist. Vilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Anfw. I will s mod you

that the old Adam in this child may be so buried, that the new man may be raised up in him. Amen A

Crant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh-Amen. Grant that who foever is here dedicated to thee by our office and ministry, may also be endued with heavenly vertues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

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A Lmighty everliving God, whose most dearly beloved Son Jefus Christ, for the forgivenels of our fins, did shed out of his most precious fide both water and blood, and gave commandment to his disciples. that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son and of the holy Ghoft; Regard, we befeech thee, the supplications of thy congregation; fanctifie this water to the mystical washing away of fin; and grant that this child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jefus Christ our Lord. Amen.

Then the Priest shall take the Child into his hands, and shall say to the Godfathers and God-mothers,

Name this Childon

And then naming it after them (if they shall certifie him that the Child may well endure it) he

Publick Haptifin of Infants.

hall dip it in the water different

Name of the Father, and of the holy Ghoft. Amen.

But if they certifie, that the Child is weak, it shall suffice to pour water upon it, saying the foresaid words,

Name of the Father, and of the holy Ghost. Amen.

Then the Priest shall fay,

E receive this Child into the congregation of Christs flock, and house a congregation the child bim with the fign of the Crofs.

in token that hereafter he shall not be assumed to confess the faith of Christ crucified, and manfully to fight under his banner, against lim, the world and the devil, and to continue Christs faithful fouldier and servant muto his lifes end.

Then shall the Priest fay,

Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christs Church, let us give thanks unto Alarghty God for these benefits, and with one accord make our trayers unto him, that this may lead the rest of his

life according to this begin-

Then shall be faid, all kneeling

Or Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then shall the Priest fay.

A E yield thee hearty thanks, most merciful Father? that it hath pleafed thee to regenerate this Infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church And humbly we befeech thee to grant, that he being dead unto fin, and living unto righteournels, and being buried with Christ in his death. may crucifie the old man, and utterly abolish the whole body of Im, and that as he is made partaker of the death of thy Son, be may also be partaker of his refurrection; fo that finally with the relidue of thy holy Church, he may be an inheritour of thine everlafling kingdom, through Chrift ont Lord didner.

5 Then

Then all standing up, the Priest shall say to the Godsathers and Godmothers this exhortation sol-

lowing.

Orasmuch as this child bath promised by you his Sureties, to renounce the devil and all his works, to believe in God, and to ferve him; ye must remember that it is your parts and duties, to see that this Infant be taught, so soon as he shall be able to learn, what a folemn vow, promise, and profession be hath here made by And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar Tongue, and all other things which a Christian ought to know and believe to his fouls health; and that this child may be vertuously brought up to lead a Godly and a Christian life; remembring always, that Baptism doth represent unto s our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

Then shall he add and say,

E are to take care that

this child be brought to
the Bishop to be confirmed by
him, so foon as he can say the
Creed, the Lords Prayer, and
the TenCommandments in the
vulgar Tongue, and be surther
instructed in the Church Catechism set forth for that purpose.

T is certain by Gods word, that Children which are baptized, dying before they commit actual fun, are undoubtedly faved.

To take away all Scruple concerning the use of the fign of the Cross in Baptism; the true Explication thereof, and the just Reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

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The Ministration of PRIVATE BAPTISM of Children in Houses.

The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other

Holiday falling between, unless upon a great and reasonable cause, to be approved by the Curate. And also they shall warn them, that without like great cause and necessity, they procure not their children

Private Baptism

children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administred on this fashion.

First let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then the child being named by some one that is present, the Minister shall pour water upon it saying these words;

Name of the Father, and of the Son, and of the boly Ghost. Amen.

Then all kneeling down, the Minister shall give thanks unto

God, and fay,

if

TE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit; to redeive bim for thine own child by adoption, and to incorporate him into thy holy Church. and we humbly befrech thee to grant, that as he is now made partaker of the death of thy Son, so be may be also of his refurrection: and that finally with the refidue of thy Saints, be may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

And let them not doubt but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this fort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true form of Baptism by him privately before used: In which case he shall say thus,

Certifie you, that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses I batized this child.

But if the child were baptized by any other lawful Minifter; then the Minister of the Parish where the child was born or christned, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer that the same child is already baptized, then shall the Minister examine them surther, saying,

BY whom was this child baptized?

Who was present when this

child was baptized?

Because some things essential to this Sacrament may happen to be omitted through sear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this

child baptized?

With

Private Baptifin.

hild baptized?

And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not he christen the child again, but shall receive him as one of the flock of true Christian people, faying thus,

Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original fin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlafting life: For our Lord lefus Christ doth not deny his grace and mercy unto fuch infants, but most lovingly doth dall them unto him, as the holy Gospel doth witness to our comfort on this wife.

The Gospel. S. Mark 10. 13. Hey brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Tefus faw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of fuch is the kingdom of God. Verily I fay unto you, Wholoever shall not receive the king-

With what words was this dom of God as a little child. he shall not enter therein. And he took them up in his arms, put his hands upon them, and bleffed them.

> After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

D Eloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earnestly believe, that he hath likewife favourably received this present Infant, that he hath embraced him with the arms of his mercy, and (as he hath promifed n his holy word) will give unto him the bleffing of eternal ife, and make him partaker of his everlasting kingdom. Wherefore we being thus perwaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this Infant, let us faithfully and devoutly give thanks unto him,

Private Baptism.

him, and fay the Prayer which the Lord himfelf taught us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to dall us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this infant, that he being born gain, and being made an heir of everlasting salvation, through our Lord Jefus Chrift, may continue thy fervant, and attain thy promise, through the same our Lord Jefus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Name of the Child, which being by the Godfathers and Godmothers pronounced, the Miniler shall say,

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Oft thou in the name of this child renounce the evil and all his works, the vain

pomp and glory of this world, with all covetous defires of the fame, and the carnal defires of the flesh, so that thou wilt not follow, nor be led by them?

Answ. I renounce them all.

Minist. Dost thou believe in God
the Father Almighty, Maker

of heaven and earth? And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rife again the third day; that he afcended into heaven, and fitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to udge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the communion of saints; the remission of sins; the resurrection of the sless; and everlasting life after death?

Answ. All this I stedfastly

Minist. Will thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answ. I will.

NZ

Then

Private Baptism.

Then the Priest shall say,
WE receive this child into the congregation of Christs slock, and do
the Priest slign him with the shall make a sign of the Cross,
Cross upon the in token that herehead, after he shall not be ashamed to confess the faith of Christ crucified, and manfully to sight under his Banner against sin, the world, and the devil, and to continue Christs faithful souldier and servant unto his lifes end. Amen.

Seeing now, dearly beloved brethren, that this child is by baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these Benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

Then shall the Priest say,

ty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with

Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, he may also be partaker of his refurrection; so that finally with the residue of thy holy Church, he may be an inheritour of thine everlasting kingdom, through Jesus Christ our Lord. Amen.

Then all flanding up, the Minifter shall make this Exhortation to the Godfathers and Godmothers

Orasmuch as this child hath promifed by you his Sureties, to renounce the devil and all his works, to believe in God, and to serve him ye must remember that it is your parts and duties to fee that this infant be taught, for foon as he shall be able to learn, what a folemn vow, promife and profession be hath here made by you. And that he may know thefe things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar Tongue, and all other things which a Christian ought to know and believe to his fouls health; and that this child may be vertuously brought up to lead a godly and a Christian life; remembring alway that Baptism doth repreient

Baptism of those of Riper Years.

present unto us our profession, which is, to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

But if they which bring the Infant to the Church do make fuch uncertain answers to the Priests questions, as that it cannot appear that the child was
baptized with water, In the
Name of the Father, and of the
Son, and of the holy Ghost,
(which are essential parts of Baptism) then let the Priest baptize
it in the form before appointed
for Publick Baptism of Infants;
faving that at the dipping of the
child in the Font, he shall use
this form of words.

If thou art not already baptized. N. I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The Ministration of BAPTISM to such as are of Riper Years, and able to answer for themselves.

When any fuch Persons as are of Riper Years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents, or some other discreet persons; that so due care may be taken for their examination, whether they be fufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to rrepare themselves with prayers and falling for the receiving of this holy Sacrament.

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And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holyday appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

And standing there, the Priest shall ask whether any of the perfons here presented be baptized or no: If they shall answer, No: then shall the Priest say thus,

Dearly beloved; Forafmuch as all men are conceived and born in sin, (and that which is born of the slesh is slesh,) and they that are in the slesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost;

Baptilin of those of Riper Years.

I befeech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these Persons that which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

Then shall the Priest fay,

Let us pray.

(5 And here all the Congregation

shall kneel.)

Lmighty and everlasting God, who of thy great mercy didft fave Noah and his family in the ark from perishing by water, and also didst fafely lead the children of Ifrael thy people through the Red fea, figuring thereby thy holy Baptism; and by the Baptism of thy wel-beloved Son Jefus Christ in the river Jordan, didst lanctifie the element of water to the mystical washing away of fin; We befeech thee for thine infinite mercies, that thou wilt mercifully look upon thefe thy fervants; wash them, and fanctifie them with the holy Ghost, that they being deliverd from thy wrath, may be deceived into the ark of Christs Church; and being stedfast in faith, joyful through hope, and poted in charity, may so pass the waves of this troublesome world, that finally they may

dife, there to reign with thee world without end, through Jesus Christ our Lord. Amen

Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for fuccour, the life of them that believe, and the refurrection of the dead; We call upon thee for thefe persons, that they coming to thy holy Baptifm, may receive remission of their fins by spiritual regene. ration. Receive them, O Lord, as thou hast promised by thy wel-beloved Son, faying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; So give now unto us that ask; let us that feek find; open the gate unto us that knock; that thefe persons may enjoy the everlafting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then shall the People stand up, and the Priest shall say,

Hear the words of the Gofpel written by Saint John, in the third Chapter, beginning at the first Verse.

Pharifees, named Nicodemus, a ruler of the Jews. The fame came to Jesus by night, and said unto him, Rab-

bi,

Baptism of those of Riper Years.

bi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jefus answered and faid unto him, Verily verily I fay unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How can a man be born when he is old? Can he enter the fecond time into his mothers womb, and be born? Jefus answered, Verily verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is fpirit. Marvel not that I faid unto thee, Ye must be born again. The wind bloweth where it lifteth, and thou hearest the found thereof; but canft not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

After which he finall fay this Exhortation following.

B Eloved, ye hear in this Gofpel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise

immediately before his afcenfion into heaven, (as we read in the laft Chapter of Saint Marks Gofpel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized. shall be faved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and fail to him and the rest of the Apostles, Men and brethren, what shall we do? replied and faid unto them, Repent and be baptized every one of you for the remission of fins, and ye shall receive the gift of the holy Ghoft. For the promife is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, faying, Save your felves from this untoward generation. For (as the same Apostle testifieth) in another place) even Baptilm doth also now fave us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the refurrection of Jesus Christ. Doubt ye not there-N 4

Baptism of those of Riper Years.

therefore, but earnestly believe, that he will favourably receive these present persons, truly repenting and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards these persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks

to him, and fay,

Lmighty and everlasting God, heavenly Father, we give thee humble thanks for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to these persons, that they may be born again, and be made beirs of everlasting falvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Then the Priest shall speak to the Persons to be baptized, on this wise.

V El-beloved, who are come hither defiring to receive holy Baptism, ye

have heard how the Congregation hath prayed that our LordJesusChrist would vouch-safe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. To have heard also that our Lord Jesus Christ hath promised in his holy Word, to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform,

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in the presence of these your witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe Godsholy Word, and obediently keep his Commandments.

Then shall the Priest demand of cach of the Persons to be baptized, severally, these questions following.

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the sless, so that thou wilt not follow, nor be led by them

Answ. I renounce them all, Quest. Dost thou believe in God the Father Almighty, maker of heaven and earth?

And

Baptilm of those of Riper Years.

And in Jefus Chrift his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he fuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he alcended into heaven, and fitteth at the right of God the Father Almighty and from thence shall come again at the end of the world. to judge the quick and the dead ?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the sless; and everlasting life after death?

Answ. All this I stedfastly

believe.

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Quest. Wilt thou be baptized in

this faith?

Answ. That is my desire.

Quest. Will thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life:

Answ. I will endeavour so

to do, God being my helper.

Then shall the Priest say,

Merciful God, grant that the old Adam in these persons may be so buried.

that the new man may be raised up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

Lmightyeverliving God, whose most dearly beloved Son Jefus Chrift, for the forgiveness of our fins, did shed out of his most precious fide both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the holy Ghoft; Regard, we befeech thee, the supplications of this congregation; fanctifie this water to the mystical washing away of fin: and grant that the persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in

Baptisin of those of Riper Years.

the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then shall the Priest take each person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers, the Name; and then shall dip him in the water, or pour water upon him, saying,

Name of the Father, and of the Son, and of the holy Ghost. Amen.

Then shall the Priest say,

TE receive this person into the congregation of Christs flock, Here the Priest shall make and t do sign him the persons fore. with the sign of head. Crofs upon the Cross, in token that hereafter be shall not be ashamed to confels the faith of Christ crucified, and manfully to fight under his Banner against fin, the world, and the devil; and to continue Christs faithful souldier and servant unto bis lifes end. Amen.

Then shall the Priest say,

Seeing now, dearly beloved brethren, that these persons are regenerate and grasted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they

may lead the rest of their life according to this beginning.

Then shall be faid the Lords Prayer all kneeling.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haft youchfafed to cal us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these persons, that being now born again, and made heirs of everlatting falvation, through our Lord Jefus Christ, they may continue thy fervants, and attain thy promifes. through the fame Lord Jefus Christ thy Son, who livethand reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

Then all standing up, the Priest shall use this Exhortation following; speaking to the Godsathers and Godmothers first.

Porasmuch as these persons have promised in your presence

prefence to renounce the devil and all his works, to believe in God, and to ferve him; ye must remember that it is your part and duty to put them in mind what a folemn vow, promife and profession they have now made before this congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in Gods holy Word, that so they may grow in grace, and in the knowledge of our Lord Jefus Chrift, and live godly, righteoully, and loberly in this present world.

And then speaking to the new baptized Persons, he shall pro-

ceed, and fay,)

A Nd as for you who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembring always that Baptism representeth unto us our profession; which is, to sollow the example of our Saviour Christ, and to be made like unto him; that as he died androse again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlinels of living.

- It is expedient that every Person thus baptized should be confirmed; by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.
- If any Persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word [Infant] for [Child or Person] as occasion requireth.

A CATECHISM,

That is to say, An Instruction to be learned of every Person before he be brought to be Consirmed by the Bishop.

Queltion.

Hat is your Name?

Answer.

N. or M.

Quest. Who gave you this

Answ. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritour of the kingdom of heaven.

Outeft

Quest. What did your Godfathers and Godmothers then

for you?

Answ. They did promise and vow three things in my name. First, That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the sless. Secondly, That I should believe all the Articles of the Christian Faith. And thirdly, That I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Quest, Dost thou not think that thou art bound to believe, and to do as they have

promised for thee?

Answ. Yes verily; and by Gods help, so I will. And I heartily thank our heavenly Father, that he hath called me, to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lifes end.

Catechift. Rehearse the Ar-

ticles of thy Belief.

Answ. I Believe in God the Father Almighty,

Maker of heaven and earth:
And in Jesus Christ his only
Son our Lord, Who was conceived by the holy Ghost,
Born of the Virgin Mary,
Suffered under Pontius Pilate,

Was crucified, dead and buried, He descended into hell, The third day, he rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles

of thy Belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and

all mankind.

Thirdly, In God the holy Ghoft, who fanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be.

Answ. Ten.

Quest. Which be they?

Answ. He same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out

of the land of Egypt, out of the house of bondage.

I. Thou shalt have none

other gods but me.

II. Thou shalt not make to thy felf any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them. nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth Generation of them that hate me, and shew mercy unto thoufands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh

his Name in vain.

IV. Remember that thou keep holy the fabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day;

wherefore the Lord bleffed the feventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no mur-

der.

VII. Thou shalt not commit adultery.

VIII Thou shalt not steal.

1X. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not cover thy neighbours house, thou shalt not covet thy neighbours wise, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these Com-

mandments?

Answ.I learn two things: My duty towards God, and my duty towards my Neighbour.

Quest. What is thy duty

towards God?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my foul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word; and to serve him truly all the days of my life.

Quell

Quest. What is thy duty towards thy Neighbour?

Answ. My duty towards my Neighbour is to love him as my felf, and to do to all men as I would they should do unto me, To love, honour, and fuccour my father and mother. To honour and obey the King, and all that are put in authotity under him. To submit my felf to all my governours, teachers, spiritual pastours and masters. To order my felf lowly and reverently to all my betters. To hurt no body by word or deed. To be true and that in all my dealing. To bear no malice, nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and flandering. Tokeep my body in temperance, loberness, and chastity. Not to covet nor defire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Carechift. My good child, know this that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear

therefore if thou canst say the Lords Prayer.

Answ. Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Answ. I defire my Lord God our heavenly Father, who is the giver of all goodhels, to fend his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will fend us all things that be needful both for our fouls and bodies; and that he will be merciful unto us, and forgive us our fins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all fin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through dur Lord Jesus Christ. And therefore I fay, Amen. So be it. Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Quelt. What meanest thou by this word Sacrament?

Answ. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are

there in a Sacrament?

Answ. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible fign or form in Baptism?

Answ. Water: wherein the person is baptized, In the Name of the Father, and of the Son, and of the holy Ghost.

Quest. What is the inward

and spiritual grace?

Aniw. A death unto fin, and a new birth unto righteoffness: for being by nature born in fin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of

persons to be baptized?

Answ. Repentance, whereby they for sake sin; and faith, whereby they stedfastly be-

Ow many Sa- lieve the promises of God made craments hath to them in that Sacrament.

Quest. Why then are infants baptized, when by reafon of their tender age, they cannot perform them?

Answ. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lords Supper or-

dained?

Answ. For the continual remembrance of the Sacrifice of the death of Christ, and of the Benefits which we receive thereby.

Quest. What is the outward part or fign of the Lords Sup-

ber?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward

part or thing fignified?

Anfw. The Body and Blood of Christ, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Quest. What are the bene-

thereby ?

Answ. The strengthning and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Quest

Confirmation.

Quest. What is required of them who come to the Lords Supper?

Answ. To examine themfelves, whether they repent them truly of their former fins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

- The Curate of every Parish shall diligently upon Sundays and Holidays, after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.
 - And all Fathers, Mothers, Mafters and Dames, shall cause their children, servants and prentices (which have not learned their Catechism) to come to the Church

at the time appointed, and obediently to hear, and be ordered by the Curate, until fuch time as they have learned all that is here appointed for them to learn.

- So foon as children are come to a competent Age, and can fay in their Mother tongue, the Creed, the Lords Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a witness of their Confirmation.
- And whenfoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring or send in Writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think sit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

The ORDER of CONFIRMATION, or Laying on of Hands upon those that are Baptized, and come to Years of Discretion.

Upon the day appointed, all that are to be then confirmed, being placed, and flanding in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

To the end that Confirmation may be minitred to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: Which order is very convenient to be observed, to the end that children

children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratifie and consist the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own consession have assented unto.

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Then shall the Bishop tay,

Do ye here in the prefence of God and of this Congregation, renew the folemn promife and vow that was made in your Name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things, which your Godsathers and Godmothers then undertook for you?

JAnd every one shall audibly anaswer, and an amus start firm

fimed, or be seady sobidies

The Bilhop.

Our help is in the Name of the Rord of the Rord of the Aniw. Who hath made heaven and earth.

Name of the Tord stail

Anfw. Hencefordi world

Bishops Lord, hear our prayers.

Answ. And let our cry

Bishop.

Let us pray. Lmighty and everliving God, who haft vouchfafed to regenerate these thy fervants by water and the holy Ghost, and hast given unto them forgiveness of all their fins; strengthen them, we beleech thee, O Lord, with the holy Ghost the Comforter. and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counfel and ghoftly strength; the fpirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever.

Then all of them in order kneeling before the Billion, he shall lay his hand upon the head of every one severally, saying,

child [or, thu thy fervant] with thy heavenly grace, that be may continue thine for ever: and daily increase in thy holy Spirit more and more, until be come unto thy everlasting kingdom. Amen.

The Lord be with you.

Mathaday?

And fall kneeling down the Bithop thall add,

To The Eet us pray, which

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

And this Collect.

Lmighty and everlatting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty: We make our humble supplications unto thee for thefe thy fervants, upon whom fafter the example of thy boly Apolles) we have now laid our hands to certifie them by this fign) of thy favour and gracious goodness towards them. Let thy fatherly hand. we befeech thee, over be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth ever one God, world without end. Amen.

Almighty Lord and everlasting God, vouchsafe, we befeech thee, to direct, fanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amer.

Then the Bishop shall blos them,

The bleffing of God Almighty, the Father, the Son, and the holy Ghoft, be upon you, and remain with you for every Amen.

And there that none be admitted to the holy Communida, until fuch time as he be confirmed, or be ready and defirous to be confirmed.

The Form of Solemnization of

To talk the Brins of all that are to talk the Brins of all that are to talk the Church three published in the Church three pub

diately before the Spatences for the Offentory; the Curate laying after the accustomed manner.

Matrimony.

I publish the Banns of marriage between M. of-and N. of __ If any of you know cause or just impediment, why these wo perions should not be oyned together in holy Marimony, ye are to declare it: This is the first, second, or third | time of asking.

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And if the Persons that are to be married, dwell in divers Parishes, the Banns m uft be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church with their friends and neighbours: and there flanding together, the man on the right hand, and the woman on the left, the Priest thall tay,

Early beloved, we are gathered together here in the fight of God, and in the face of this Congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable estate instituted of God in the time of mans innocency, fignilying unto us the myltical union that is betwixt Christ and his Church; which holy estate Christ adorned beautified with his presence, first miracle that he wrought in Cana of Galilee,

and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprifed, nor taken in hand unadvifedly, lightly, or wantonly, to fatisfie mens carnal lusts and appetites, like brute beafts, that have no understanding but reverently, discreetly, advifedly, foberly, and in the fear of God, duly confidering the caules for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against fin, and to avoid fornication, that fuch Persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs Body.

Thirdly, it was ordained for the mutual fociety, help and comfort that the one ought to have of the other. both in prosperity and adverfity: into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now ipeak or elle hereafter for ever hold his peace.

And also speaking to the Persons that shall be married, he shall say,

Require and charge you both (as ye will answer at the dreadful day of judgment, when the fecrets of all hearts shall be disclosed) that if either of you know any impediment why ye may not be lawfully joyned together in Matrimony, ye do now confess it. For be ye well affured, that so many as are coupled together otherwise than Gods word doth allow, are not joyned together by God, neither is their Matrimony lawful.

At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and fufficient fureties with him to the parties, or elfe put in a caution (to the full value of fuch charges as the persons to be married do thereby fustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tried.

If no impediment be alledged, then shall the Curate say unto

N. Whit thou have this Woman to thy wedded Wife, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in

fickness and in health, and forfaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer,

I will.

Then shall the Priest say unto

Man to thy wedded Husband, to live rogether
after Gods ordinance, in the
holy estate of Matrimony?
Wilt thou obey him, serve
him, love, honour and keep
him in sickness and in health,
and forsaking all other, keep
thee only unto him, so long
as ye both shall live?

The Woman shall answer,

I will.

Then shall the Minister say,

Who giveth this Woman to be married to this Man?

Then shall they give their troth to each other in this manner.

The Minister receiving the Woman at her fathers or friends hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him, as followeth.

I N. take thee N. to my wedded Wife, to have and to hold, from this day forward, for better for worle, for richer, for poorer, in fickness, and in health, to love and to cherish, till death us do part, according to Gods

Matrimony:

holy ordinance; and thereto I plight thee my troth.

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Then shall they loose their hands, and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister,

N. take thee N. to my wedded Husband, to have and to hold, from this day forward, for better for worle, for richer for poorer, in fickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth. Then shall they again loose their hands, and the Man shall give unto the Woman a Ring, laying the fame upon the Book with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Wo-

holding the Ring there, and taught by the Priest, shall say,

Ith this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

mans left hand. And the Man

Then the Man leaving the Ring upon the fourth finger of the Womans left hand, they shall both kneel down, and the Minister shall fay, but a start the Minister shall fay the Minister shall fay the Minister shall shall fay the Minister shall shall

Eternal God, Creatour and Preserver of all

mankind, giver of all spiritual grace, the author of everlafting life; Send thy bleffing upon these thy fervants, this Man and this Woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely persorm and keep the vow and covenant betwirt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jefus Christ our Lord. Amen.

Then shall the Priest joyn their right hands together, and fay,

Those whom God hath joyned together, let no man put afunder.

Then shall the Minister speak unto the People.

Oralmuch as N. and N. have contented together in holy wedlock, and have witnessed the same before God and this company, and therero have given and pledged their troth either to other, and have declared the lame by giving and receiving of a ring, and by joyning hands; I pronounce that they be Man and Wife together, In the Name of the Father and of the Son, and of the holy Ghoft. Amen,

And

And the Minister shall add this Bleffing.

Od the Father, God the T Son, God the holy Ghost, bless, preserve and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and prace, that we may so live toether in this life, that in he world to come ye may have life everlasting. Amen.

Then the Minister or Clerks going to the Lords Table, shall fay or ing this Palm following.

Beati omnes. PSAL. 128.

DLeffed are all they that fear the Lord: and walk in his ways.

For thou shalt cat the labour of thine hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thy house.

Thy children like the olivebranches; round about thy table.

Lo, thus shall the man be bleffed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou halt fee Jerulalem in profpetity all thy life long;

Yea, that thou shalt see thy childrens children: and

peace upon Ifrael.

Glory be to the Father, and to the Son: and to the holy Ghoft

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or this Pfalm.

Deus miferentur. PSAL. 67. Od be merciful unto T us, and blefs us : and flew us the light of his countenance, and be merciful uno us.

That thy way may be known upon earth: thy faring health among all nations.

Let the people praise thee, D God: yea, let all the peo-

ple praife thee.

Olet the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people

praise thee.

Then shall the earth bring forth her increase: and God, even our own God shall give us his bleffing, how

God shall bless us: and all the ends of the world shall

fear him, 18 1/1 of

Glory be to the Father, and to the Son, Oc.

As it was in the beginning, s now; out druet wit nequ

The Pfn'm ended, and the Man and the Woman kneeling before the Lords Table, the Frieft flanding at the Table, and turn ing his face towards them, I'ml jay,

Lord, have mercy

Aniwal Chilf, have meay

Minit. Lord, have mercy

heaven; Hallowed be the Name. The kingdom come. The will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minist. O. Lord, save thy servant, and thy handmaid; Aniw. Who put their trust

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us.

Minist. O Lord, send them help from thy holy place,

Answ. And evermore de-

fend them.

Minist Be nato them a tower of strength.

Answ. From the face of

their enemy,

Minist O Lord, hear our

Answ. And let our cry

come unto thee

Minist O God of Abraham, God of Isac, God of Jacob, bless these thy servants, and sow the seed of evernal life in their hearts, that what soever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and blefs them. And as thou didft fend thy bleffing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy bleffing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christour Lord. Amen,

This Prayer next following that be omitted, where the Woman is past Child-bearing.

Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We befeech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through lesus Christ our Lord. Asses.

God, who by thy mighty power half made all things of nothing, who also after other things set in order) didst appoint that out of man (created after thine own mage and similitude) woman should take her beginning; and knitting them together, didst teach that it should ne-

0 4

ver be lawful to put afunder those whom thou by Matrimony hadft made one; O God, who haft confectated the state of Matrimony to fuch an excellent Mystery, that in it is fignified and represented the spiritual marriage and unity betwixt Christ and his Church Look mercifully upon these thy fervants, that both this Man may love his Wife, ac-cording to thy Word, (as Christ did love his Spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this Woman may be loving and amiable, faithful and obedient to her Husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. Lord, bless them both, and grant them to inherit thy everafting kingdom, through Jefus Christ our Lord. Amen.

Then shall the Priest say,
Lmighty God, who at
the beginning did create our first parents, Adam
and Eve, and did sanctisse and
joyn them together in marriage; Pour upon you the
riches of his grace, sanctisse
and bless you, that ye may
please him both in body and
loul, and live together in holy love unto your lives end.

mon declaring the duties of Man and Wife, the Minister shall read as followeth.

A LI ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of Husbands towards their Wives, and Wives towards their Husbands.

Saint Paul in his Epistle to the Ephelians, the fifth Chapter doth give this commandment to all married men Husbands love your wives even as Christ also loved the Church, and gave himfelf for it, that he might fandificand cleanse it with the washing of water, by the Word; that he might prefent it to himfell glorious Church, not having fpot or wrinkle, or any fixel thing; but that it should be holy, and without blemin. So ought men to love their wives as their own bodies He that loveth his wife, loveth himself. For no man ever pet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body of his flesh, and of his bones For this cause shall a mah leave his father and mother, and shall be joyned unto his wife, and they two shall be one fieth. This is a great mystery

Matrimony

but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife, even as himself. Ephef. 5.25.

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Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. Col. 3. 19.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred. I S. Pet. 2. 7.

Hitherto ye have heard the duty of the Husband toward the Wife. Now likewife, ye Wives, hear and learn your duties toward your Husbands, even as it is plainly fet forth

in holy Scripture,

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wise, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore christ, so let the wives be to their own husbands in every thing. And again he salth, Let the wife see that she reverence her husband. Ephes. 5, 22,

And in his Epillle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit your selves unto your own husbands, as it is fit in the Lord. Col. 2. 18.

Saint Peter also doth infired you very well, thus faying. Ye wives be in tubjection to your own husbands; that if any obey not the Word, they allo may without the Word be won by the conversation of the wives; while they behold your chafte conversation coupled with fear. Whole adorning let it not be that outward adorning of plaiting the hair, and of wearing o gold, or of putting on of ap parel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the fight of God of great price. For after this manner in the old time the holy women also who trufted in God, adorned themfelves, being in subjection unto their own husbands; even Sarah obeyed Abraham, calling him Lord; whole daughters ye are as long as ye do well

and are not afraid with any amazement. I S. Pet. 3. I.

The is convenient that the new married Persons should receive

the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage,

The ORDER for the Vifitation of the Sick.

When any Person is fick, notice shall be given thereof to the Minister of the Panish; who coming into the lick Persons house, shall fay,

Eace be to this house, lands

When he cometh into the fick mans prefence, he shall fay,

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Anfw. Spare us, good Lord.

S Thenche Minder Call fay;

Lord, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespaties, As we forgive them that trespatis against us. And lead us not into temptation; But deliver us from eyll. Amen.

Minist O Lord, fave thy

Anlw. Which putteth bis

Minik; Send bim help from

And w. And evermore migh-

Minift Let the enemy have

Answ. Nor the wicked ap-

Lord, astrong tower,

And From the face of his

Minik O Lord hear our

And the read sour cry

lucies rowarshiniMusbands,

Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through selus Christ our Lord. Amen.

Lear is, Almighty and most merciful God and

Savi-

Saviour; extend thy accuflomed goodness to this thy fervant who is grieved with fickness. Sanctifie, we beleech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to bis faith, and feriousnels to his repentance. That if it shall he thy good pleasure to restore him to his former health, he may lead the refidue of his life in thy fear and to thy glory: or elle give him grace lo to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord Amen

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Then shall the Minister exhipit the fick Person after this form, or other like.

Early beloved, know this that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and fickness. Wherefore whatfoever your fickness is, know you dertainly that it is Gods vilitation. And for what cause soever this fickness is fent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious and honourable, to the increase of glory, and endless felicity; or

elfe it be fent unto you to correct and amend in you whatspever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your fins, and bear your fickness patiently, trufting in Gods mercy, for his dear Son Jesus Christs lake. and render unto him humble thanks for his fatherly vifitation, fubmitting yourfelf wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the Perion wifited be very lick, then the Quate may end his Exhortation in this place, or elfe protect.

Ake therefore in good part the chaltilement of the Lord: for (as Saint Paul faith in the twelfth Chapter to he Hebrews) whom the Lord oveth he chaffneth, and fcoureth every fon whom he receiveth. If ye endure chaftning, God dealeth with you as with lons: for what fon is he whom the father chaftneth not? But f ye be without chastisement. whereof all are partakers, then are ye bastards and not sons. furthermore, we have had fahers of our flesh, which corected us, and we gave them everence: shall we not much tather be in subjection unto the Father of spirits, and live? For

For they yerily for a few days chastned us after their own pleasure; but he for our profit, that we might be partakers of his holinels. words, good brother, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thankigiving bear our heavenly Fathers correction, when loever by any manner of adverfity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by fuffering pariently advertities. troubles, and fickheffes. For he himfelf went not up to joy, but first he suffered pain; he entred not into his glory before he was crucified. So truly, our way to eternal joy is to fuffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rife again from death, and dwell with him in everlasting life. Nowtherefore taking your fickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to begiven unto the righteous Judge, by whom all must be judged

without respect of persons; I require you to examine your self, and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that searful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no,

Here the Minister shall rehearse the Articles of the Faith, saying thus,

The Father Almighty,
Maker of heaven and earth?
And in Jefus Christ his only
begotten Son our Lord? And
that he was conceived by the
holy Ghost; born of the Virgin
Mary; that he suffered under
Pontius Pilate, was crucified,
dead and buried; that he went
down into hell, and also did
rise again the third day; that
he ascended into heaven, and

at the end of the world, to judge the quick and the dead? And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins;

fitteth at the right hand of

God the Father Almighty; and

from thence shall come again

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the refurrection of the flesh; and everlating life after death?

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The Sick Person shall answer, All this I stedfastly believe.

Then shall the Minister examine whether he repent him truly of his fins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all Persons that have offended him, and if he hath offended any other, to ask them forgiveneis; and where he hath done mjury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonithed to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men thould of ten be put in remembrance to take order for the fettling of their temporal Estates, whilst they are in health.

These words before rehearsed, may be said before the Minister begin his Prayer, as he shall see

cause.

The Minister should not omit earnestly to move such sick Persons as are of ability, to be liberal to

the poor.

Here shall the fick Person be moved to make a special consession of his sins, if he feel his conscience troubled with any weighty matter. After which Consession, the Priest shall absolve him (if he humbly and heartily desire it) after this fort.

Our Lord Jesus Christ, who hath lest power to his Church, to absolve all sin-

hers who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy fins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen,

And then the Priest shall say the Collect following.

Let us pray. Most merciful God. who according to the multitude of thy mercies doll lo put away the fins of thole who truly repent, that thou remembrest them no more Open thine eye of mercy upon this thy fervant, who most earnestly desireth pardon and forgivenels. Renew in him. (most loving Father) whatfoever hath been decayed by the fraud and malice of the de vil, or by his own carnal will and frailnels; preserve and continue this fick member in the unity of the Church; confider bis contrition, accept bis tears, affwage his pain, as shall feem to thee most expedient for him. And forafmuch as he putteth bis full trust only in thy mercy, impute not unto bim bis former fins; but strengthen him with thy blefled Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy

For they yerily for a few days chastned us after their own pleasure; but he for our profit, that we might be partakers of his holiness. words, good brother, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, when loever by any manner of adverfity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by fuffering pariently advertities, troubles, and ficknesses. For he himself went not up to joy, but first he suffered pain; he entred not into his glory before he was crucified. So truly, our way to eternal joy is to fuffer here with Christ; and our door to enter into eternal ife, is gladly to diewith Christ; that we may rife again from death, and dwell with him in everlasting life. Nowtherefore taking your fickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And foralmuch as after this ife there is an account to begiven unto the righteous Judge, by whom all must be judged

without respect of persons; I require you to examine your self, and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that searful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no,

Here the Minister shall rehearse the Articles of the Faith, saying thus,

Oft thou believe in God the Pather Almighty, Maker of heaven and earth? And in Jefus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghoft; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; thathe went down into hell, and also did rife again the third day; that he alcended into heaven, and fitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins;

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the refurrection of the flesh; and everlatting life after death?

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The Sick Person shall answer, All this I stedfastly believe.

Then shall the Minister examine whether he repent him truly of his fins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all Persons that have offended him, and if he hath offended any other, to ask them forgiveneis; and where he hath done mjury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonithed to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conicience, and the quietness of his Executors. But men thould of ten be put in remembrance to take order for the fettling of their temporal Estates, whilst they are in health.

These words before rehearsed, may be said before the Minister begin his Prayer, as he shall see

cause.

The Minister should not omit earnestly to move such sick Persons as are of ability, to be liberal to

the poor.

Here shall the sick Person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

Our Lord Jesus Christ, who hath lest power to his Church, to absolve all sin-

hers who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy fins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

And then the Priest shall say the Collect following.

Let us pray. Most merciful God who according to the multitude of thy mercies dolt lo put away the fins of thole who truly repent, that thou remembrest them no more Open thine eye of mercy upon this thy fervant, who most earnestly desireth pardon and forgiveness. Renew in him, (most loving Father) whatfoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this fick member in the unity of the Church; confider bis contrition, accept bis tears, affwage bis pain, as shall feem to thee most expedient for him. And forafmuch as he putteth bis full trust only in thy mercy, impute not unto bim bis former fins; but strengthen him with thy bleffed Spirit; and when thou art pleased to take him hence, take him unto thy favour through the merits of thy

most dearly beloved Son Jesus Christ our Lord: Amen.

Then shall the Minister say this Pfalm.

In te, Domine. PSAL 71.

In thee, O Lord, have I put my trust, let me newer be put to confusion: but rid me, and deliver me in thy righteousness; incline thing ear unto me, and save me.

Be thou my strong hold, whereunto I may alway refort: thou hast promised to help me, for thou art my house of desence, and my castle.

Deliver me, O my God, out of the hand of the ly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for ; thou art my hope even from my youth.

Through thee have I been holden up ever fince I was born thou art he that took me out of my mothers womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my fure trust is in thee.

O let my mouth be filled with thy praise: that I may fing of thy glory and honour all the day long.

Cast me not away in the time of age: for sake me not when my strength faileth me. For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath for saken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O' God: my God, hafte thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forfake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteoufness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

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is now, and even shall be world without end. Amen.

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Saviour of the world, who by thy Crofs and precious Blood haft redeemed us, fave us, and help us, we humbly befeech thee, O Lord.

Then shall the Minister say, He Almighty Lord, who He Almighty Lord, who to all them that put their truft in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayest receive health and falvation, but only the Name of our Lord Jesus Christ. Amen.

Nto Gods gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to fine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. Amen.

A Prayer for fick Child.

Almighty God and merciful Father, to whom alone belong the iffues of life and death; Look down from heaven, we humbly befeech thee, with the eyes of mercy, upon this Child now lying upon the bed of fickness: Visit bim, O Lord, with thy falvation : deliver him in thy good appointed time from bis bodily pain, and fave his foul for thy mercies fake. That if it shall be thy pleasure to prolong bu days here on earth, he may live to thee, and be an instrument of thy glory, by ferving thee faithfully, and doing good in his generation or elfe receive him into those heavenly habitations, where the fouls of them that fleep in the Lord Jelus, enjoy perpetual rest and selicity. Grant this, O Lord, for thy mercies fake, in the fame thy Son our Lord Jefus Chrift, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen. A Prayer for a sick Person, when there appeareth [mall bope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We flie unto thee for succour in behalf of this thy servant, here lying under thy hand in great

weak-

Willtation of the Sick.

weakness of body. Look graciously upon him. O Lord; and the more the outward man decaveth, strengthen bim, we befeech thee, fo much the more continually with thy grace and holy Spirit in the inner man. Give him unfeigned repentance for all the errours of be life past, and stedfast faith in thy Son Jefus, that bu fins may be done away by thy mercy, and his pardon lealed in heaven, before he go hence, and be no more feen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise him up, and grant him a longer contihuance amongst us. Yet forafmuch as in all appearance, the time of bis diffolution draweth near, fo fit and prepare him, we befeech thee, against the hour of death. that after bis departure hence in peace, and in thy favour, bis foul may be received into thine everlasting kingdom, through the merits and mediation of Jefus Christ thine only Son, our Lord and Saviour. Amen. A commendatory Prayer for a fick Person at the point of departare.

Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from

their learthly prisons We humbly commend the foul of this thy fervant, our dear brother, into thy hands, as into the hands of a faithful Creatour. and most merciful Saviour: most humbly befeeching thee that it may be precious in thy fight. Wash it, we pray thee, in the blood of that immaculate lamb that was flain to take away the fins of the world; that what foever defilements it may have contracted in the midst of this miserable and naughry world, through the lufts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who furvive, in this and other like daily feedacles of mortality, to fee how frail and uncertain our own condition is, and fo to number our days, that we may ferioufly apply our hearts to that holy and heavenly wildom, whilft we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen. A Prayer for Persons troubled in mind or in conscience.

O Bleffed Lord, the Father of mercies, and the God of all comforts, we befeech thee look down in pity and compassion upon this thy af-

Hicked

Communion of the Sick.

flicted fervant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon bim, and his foul is full of trouble: But, O merciful God, who haft written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give him a right understanding of himfelf, and of thy threats and promises, that he may neither cast away bis confidence in thee, nor place it any where

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but in thee. Give him strength against all his temptations. and heal all his diftempers. Break not the bruiled reed. nor quench the imoaking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou haft broken may rejoyce. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jelus Christ our Lord odmen, oH wov

The COMMUNION

Orasmuch as all mortal men be subject to many sudden perils, difeafes, and fickneffes, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die whenfoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious fickness exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administred in the Church; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the fame. But, if the fick person be not able to come to the Church, and yet is defirous to receive the Communici on in his house; then he must

of the SICK.

give timely notice to the Curate, fignifying also how many there are to communicate with him (which shall be three, or two at the least) and having a covenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.

The Collect.

Imighty everliving God,
maker of mankind, who
doft correct those whom thou
dost love, and chastise every
one whom thou dost receive;
We beseech thee to have merey upon this thy servant, visited with thine hand, and to
grant that be may take his sickness patiently, and recover bis
bodily

bodily health (if it be thy gracious will) and whenfoever his foul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ out Lord. Amen.

The Epifile. Heb, 12.5.

Y fon, despise not thou the chaltning of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chastneth; and scourgeth every son whom he receiveth.

The Goffel. S. John 7. 24.

Verily I fay unto you, He that heareth my Word, and believeth on him that fent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which, the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words [Te that do truly, &c.]

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the fick, and last of all to the fick person. But if a man either by reason of extremity of fickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment do not receive the Sacrament of Christs Body and Blood, the Curate shall nftruct him, that if he do truly repent him of his fins, and stedfaffly believe that Jefus Christ hath fuffered death upon the Cross for him, and fhed his Blood for his redemption, earnestly remembring the benefits he hath thereby. and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his fouls health, although he do not receive the Sacrament with his mouth.

When the fick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my trust] and go straight to the Communion.

In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

he Order for the Burial of the DEAD

Here is to be noted, that the Office enthing is not to be med for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

The Pricits and Clerks meeting the Corps at the entrance of the

Church-yard, and going beforeit, either into the Church, or towards the Grave, shall say or sing,

I Am the refurrection and the life, faith the Lord: he that believeth in me, though

he were dead, yet shall he live. And who soever liveth and believeth in me, shall never die. S. John 11. 25, 26.

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Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my slesh shall I see God: whom I shall see for my felf, and mine eyes shall behold, and not another.

to this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleffed be the Name of the Lord.

2 Tim. 6, 7. Job 1. 21.

After they are come into the Church, shall be read one or both of these Psalms following.

Dixi, cuftodiam. PSAL 39.

Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the angodly is in my fight.

I held my tongue, and spake nothing: I kept filence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus mufing, the fire kindled: and at the last I spake with my tongue.

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end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himfelf in vain: he heapeth up tiches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even confumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

and with thine ears confider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner as all my fathers were.

P 2 O Spare

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O spare me a little, that I may recover my strength: before I go hence and be no more seen.

Glory be to the Father, and to the Son: and to the

holy Ghost;

As it was in the beginning, is now, and ever shall be world without end. Amen.

Domine, refugium. PSAL. 90.

Ord, thou hast been our refuge: from one gene-

ration to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy fight are but as yesterday seeing that is past as a watch in the night.

As foon as thou scatterest them, they are even as a sleep; and fade away sudden-

ly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret fins in the light of thy courtenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to sourscore years; yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our

hearts unto wildom.

Turn thee again, O Lord, at the last: and be gracious unto the servants.

O satisfie us with thy mercy, and that soon: so shall we rejoyce, and be glad all the

days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy fervants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Glory be to the Father, and to the Son: and to the

holy Ghost;

IA:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall follow the Lesson taken out of the fisteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

TOw is Chrift rifen from the dead, and become the first-fruits of them that flept. For fince by man came death, by man came also the refurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christs at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet The last enemy that shall be destroyed is death: for he hath put all things under his feet But when he faith all things are put under him, it is mani fest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Elfe what shall they to which are baptized for the

dead, if the dead rife not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoycing, which I have in Christ lefus our Lord, I die daily. If after the manner of men I have fought with beafts at Ephefus. what advantageth it me, if the dead rife not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteouf ness, and sin not; for some have not the knowledge of God, speak this to your shame. But fome man will fay, How are the dead raised up? and with what body do they come? Thou fool, that which thou lowest, is not quickned, except it die. And that which thou fowest, thou lowest not that body that shall be, but bare grain, it may chance of wheat, or of fome other grain. But God giveth it a body, as it hath pleased him, and to every feed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are allo celestial bodies, and bodies terrestrial; but the glory of the celeftial is one, and the glory of the terrestrial is another Ther

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There is one glory of the fun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the refurrection of the dead; It is fown in dorruption; It is raised in incorruption: it is fown in difnonour; it is raised in glory; It is fown in weakness; it is raifed in power: It is fown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living foul, the last Adam was made a quickning spirit. Howbeit, that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the fecond man is the Lord from heaven. As is the earthy, fuch are they that are earthy: and as is the heavenly, fuch are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall found, and the dead hall be raifed incorruptible, and we shall be changed.) For this corruptible muft put on incorruption, and this mortal must put on immortality. So when this corruptible, shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the laying that is written, Death is swallowed up in victory. O death, where is thy fting? Ograve, where is thy victory? The sting of death is fin, and the strength of fin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

When they come to the Grave while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,

Man that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he sheeth as it were a shadow, and never continueth in one stay.

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In the midst of life we are in death: of whom may we feek for succour, but of thee, of Lord, who for our sins artifustly displeased?

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Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then while the Earth shall be cast upon the Body by some standing by, the Priest shall say,

Orasmuch as it hath pleafed Almighty God of his great mercy to take unto himfelf the foul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, afhes to ashes, dust to dust, in fure and certain hope of the refurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

Then shall be said or sung,
Heard a voice from heaven, saying unto me,
Write; From henceforth blessed are the dead which die
in the Lord: even so saith
the spirit; for they rest from
their labours. Rev. 14. 13.

Then the Priest shall say, Lord, have mercy upon us.

Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, Asit is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

Lmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the fouls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the mileries of this finful world; befeething thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy king

Churching of Women.

kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collett.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him; shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be forry as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin, unto

the life of righteoufness; that when we shall depart this life. we may rest in him, as our hope is this our brother doth. and that at the general refurrection in the last day, we may be found acceptable in thy fight, and receive that bleffing which thy wel-beloved Son shall then pronounce to all that love and fear thee, faying, Come ye bleffed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we befeech thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. Amen THe grace of our Lord

Jesus Christ, and the love of God, and the fellow-ship of the holy Ghost, be with us all evermore. Amen.

The THANKSGIVING OF WOMEN after Childbirth, Commonly called, The Churching of Women.

The Woman at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her,

Porasmuch as it hath pleafed Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say,

(¶ Then shall the Priest say this Pfalm)

Dilexi, quoniam. PSAL. 116.

Am well-pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The

Churching of Women.

The fnares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I befeech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

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The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O'my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was fore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of falvation: and call upon the Name of the Lord,

I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem, Praise the Lord.

Glory be to the Father, and

to the Son: and to the holy Ghoft:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

9 Or this Pfalm.

Nisi Dominus. Ps AL. 127.

E Xcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, Children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

As it was in the, &c.

Then the Priest shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Ur Father, which art in

heaven; Hallowed be thy Name. Thy kingdom

Commination.

come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead at not into temptation; but deliver us from evil. For thine is the kingdom, And the power, and the glory, For ever and ever. Amen.

Minist. O Lord, fave this

woman thy fervant;

Answ. Who putteth her trust in thee.

Minist. Be thou to her a

strong tower;

Answ. From the face of her enemy.

Minist. Lord, hear our

Answ. And let our cry

come unto thee.

Minist. Let us pray.

Almighty God, we give thee humble thanks for that thou hast youch [afed to deliver this woman thy fervant from the great pain and peril of Child-birth; Grant, we befeech thee, most merciful Father, that the through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

The Woman that cometh to give her Thanks, must offer accustomed Offerings; and if there be a Communion, it is convenient that she receive the holy.

Communion.

A COMMINATION, or denouncing of Gods
Anger and Judgments against Sinners, with certain
Prayers to be used on the First Day of LENT
and at other Times, as the Ordinary shall Appoint

After Morning Prayer, the Litany ended, according to the accustomed manner, the Priest shall in the Reading Pew, or Pulpit say,

BRethren, in the Primitive Church, there was a godly Discipline, that at the beginning of Lent, such Persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more assault to offend

Instead whereof (until the faid discipline may be restored again, which is much to be wished) it is thought good

tha

that at this time (in the prefence of you all) should be read the general Sentences of God's curling against impenitent linners, gathered out of the leven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to eyery lentence, Amen: To the intent, that being admonified of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in thele dangerous days; fleeing from fuch vices, for which affirm with your own mouths the Curse of God to be due.

Oursed is the man that maketh any carved or molren image, to worship it.

Deut. 27. 15.

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And the People shall answer and

Amen.

Minist. Cursed is he that curseth his father and mother.

Answ. Amen.

Minist. Cursed is he that removeth his neighbours landmark. Ver. 17.

Answ. Amen.

maketh the blind to go out of his way. Ver. 18.

Anfw. Amen.

Minist. Curled is he that

perverteth the judgment of the stranger, the fatherless, and widow. Deut. 27. 19.

Anfw. Amen.

Minist. Cursed is he that smiteth his neighbour secretly. Ver. 24.

Answ. Amen.

Minist. Cursed is he that lieth with his neighbours wife. Lev. 20, 10.

Answ. Amen.

Minist. Cursed is he that taketh reward to slay the innocent. Deut. 27. 25.

Answ. Amen.

Minist. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. Fer. 17. 5.

Answ Amen.

Minist. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. S. Matth. 25. 41. 1 Cor. 6. 9, 10.

Answ. Amen.

Minister.

Ow seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition

Commination

tion and meekness of heart; bewailing and lamenting our finful life, acknowledging and confessing our offences, and feeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, to that every tree that bringeth not forth good fruit, is hewen down and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the finners, finares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night and when men shall say, Peace and all things are fafe, then shall fudden destruction come upon them, as forrow com eth upon a woman travailing with child, and they shall not escape: Then shall appear the wrath of God in the day of vengeance, which obstinate finners through the stubborn ness of their heart have heap ed unto themselves, which defpised the goodness, patience, and long-fufferance of God. when he called them continually to repentance. Then shall they call upon me (faith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated know. ledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment which shall be pronounced upon them, when it shall be faid unto them, Go ye curled into the fire everlasting. which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of falvation lasteth; for the night cometh, when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darknefs, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promifeth us forgivenels of that which is past, if with a perfect

Commination.

perfect and true heart we return unto him. For though our fins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wool. Turn ye (laith the Lord) from all your wickedness, and your fins shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, faith the Lord God? Turn ye then, and ye shall live. Although we have finned, yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our fins. For he was wounded for our offences, and imitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent finners; affuring our felves that he is ready to receive us. and most willing to pardon us if we come unto him with faithful repentance; if we will lubmit our selves unto him and from henceforth walk in his ways; if we will take his easie yoke, and light burder upon us, to follow him in low liness, patience, and charity and be ordered by the gover

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th a fect nance of his holy Spirit; feek ing always his glory, and fer ving him duly in our vocation with thankfgiving. This i we do, Christ will deliver us from the curse of the law. and from the extreme male diction which shall light up on them that shall be set on the left hand; and he will fee us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his gld rious kingdom: unto which he vouchfafe to bring us all, for his infinite mercy. Amen, Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to fay the Litany) shall say this Pfalm Miferere mei, Deus. PSAL

Have mercy upon me, O God, after thy great goodnels: according to the multitude of thy mercies, do away mine offences.

Wash me throughly from my wickedness: and cleane me from my sin.

For Iacknowledge my faults and my fin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou are judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But

But lo, thou requireft truth in the inward parts: and shalt make me to understand wifdom fecretly.

Thou shalt purge me with hystop, and I shall be clean: thou shalt wash me, that be whiter than fnow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoyce.

Turn thy face from my fins: and put out all my mildeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy prefence: and take not thy holy Spirit from med alto

Ogive me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and finners shall be converted unto thee.

Deliver me from bloodguiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteoufness.

Thou shalt open my lips, O Lord: and my mouth shall

hew thy praise.

For thou defireft no facrifice, else would I give it thee: out thou delightest not in ournt-offerings.

The facrifice of God is a roubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the out

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Then shalt thou be pleafed with the facrifice of righteoulnels, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the

holy Ghost;

Aniw. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minist O Lord, fave thy iervants;

That put their trust Aniw.

Minist. Send unto them help from above.

Answ. And evermore mightily defend them.

Minist.

Commination.

Minist. Help us, O God who are vile earth, and miseraour Saviour. ble sinners: but so turn thine

Answ. And for the glory of the Name deliver us; be merciful to us finners, for thy Names sake.

Minist. O Lord, hear our

Anfw. And let our cry

Minist. Let us pray.

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Lord, we befeech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

Most mighty God and merciful Father, who haft compassion upon all men. and hatest nothing that thou haft made, who wouldest not the death of a finner, but that he should rather turn from his fin and be faved; Mercifully forgive us our trespasses; receive and comfort us. who are grieved and wearied with the burden of our fins. Thy property is always to have mercy to thee only it apper taineth to forgive lins. S us therefore, good I.ord, fine thy people whom thou halt deemed; enter per into judgment with thy fervance,

har dwellerh in ac

who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with the in the world to come, though Jefus Christone Lord. As m.

Then shall the People say this that followeth, after the Minister.

Um thou us, O good be turned. Be favourable, O Lord be favourable to thy people, Who turn to thee in weepng, falling and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, sparethem, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us Through the merits and me diation of thy bleffed Son Je fus Christ our Lord, Amen.

The Lord bless us and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

HI who care his

PSALTER or PSALMS

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DAVID

Pointed as they are to be Sung or Said in CHURCHES.

MORNING PRAYER.

Beatm vir, qui PSAL. 1.

B Leffed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of finners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

"4 His leaf also shall not wither; and look whatsoever he doeth, it shall prosper.

not so with them: but they are like the chaff which the wind scattereth away from the sate of the earth.

fhall not be able to stand in the judgment: neither the finners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous; and the way of the ungodly shall perish.

Quare fremuerunt gentes?

Hy do the heathen for furiously rage together: and why do the people imagine a vain thing?

tand up, and the rulers take counsel together: against the Lord, and against his Anointed.

alunder: and cast away their cords from us line months

4 He that dwelleth in hea-

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The 1. Day SALMS. ven shall laugh them to fcorn But thou, O Lord, art m defender: thou art my worship Have them in the multitude of thanoilist and the lifter up of my head 4 I did call upon the Lord Then shall he speak unto with my voice: and he heard them in his weath; and vex me out of his holy hill. m in his fore displeasure. I laid me down and flept 6 Yet have I let my king : upon my holy hill of Sion and role up again: for the I will preach the law Lord fustained me. 6 I will not be afraid for tes whereof the Lord hath faid thousands of the people: that unto me: Thou art my Son, have fet themselves against this day have I begotten thee. me round about. 8 Defire of me, and I shall 7 Up, Lord, and help mel give thee the heathen for Omy God: for thou fmiteft thine inheritance: and the utall mine enemies upon the most parts of the earth for thy cheek-bone; thou haft brood, leathern perinoilallog ken the teeth of the ungodly. o Thou shalt bruite them 8 Salvation belongeth unto with a rod of iron: and break the Lord: and thy bleffing is them in pieces like a potters upon thy people. have rebelled nearnful silve Cum invocarem. Ps AL. 4. 10 Be wife now therefore, T TEar me, when I call, O Oyekings: be learned, ye that God of my righteous are judges of the earth. II Serve the Lord in fear: ness: thou hast set me at liberty when I was in trouble; have and rejoyce unto him with re-Werence hall be joy fue sons W mercy upon me, and hearken 12 Kiss the Son, left he be unto my prayer. 2 O ye fons of men, how angry, and so ye perish from the right way: if his wrath be long will ye blafpheme mine honour: and have fuch pleakindled (yea, but a little) bleflure in vanity, and leek after fed are all they that put their leafing? trust in him. the Domine, quid, PSAL. 3. 3 Know this also that the Ord, how are they increa-Lord hath chosen to himself fedthat trouble me:many the man that is godly: when I call upon the Lord, he will re they that rife against me. onds 2 Many one there be that hear me. heir lay of my foul: There is no 4 Stand in awe and fin not: commune with your own help for him in his God? heaheart. ven

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6 There be many that lay Who will shew us any good?

7 Lord, lift thou up : the light of thy countenance up-

8 Thou hast put gladness in my heart: fince the time that their corn, and wine, and oyl increased.

9 I will lay me down in peace, and take my reft: for it is thou, Lord, only that makeft me dwell in lafety.

Verba mea, autibus. PSAL.5. Onder mywords, O Lord: confider my meditation. 2. O hearken thou unto the voice of my calling, my King, and my God: for unto thee

My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

will I make my prayer.

4 For thou art the Godthat haft no pleafure in wickedmess: neither shall any evil him as with a shield dwell with thee.

Such as be foolish shall not frand in thy fight: for thou hareit all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the bloodthirsty and descitful man

toward thy holy temple.

8 Lead me, O Lord, in thy righteoufness, because of mine enemies: make thy way plain before my face.

9 For there is no faithful nets in his mouth: their inward parts are very wickedness.

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To Their throat is an open sepulchre: they flatter with their tongue. In the stand

11 Destroy thou them, O God, let them perish through their own imaginations: call them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoyce: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee

13 For thou, Lord, wilt give thy bleffing unto the righteous: and with thy favourable kindness wilt thou defend

EVENING PRAYER. Domine, ne in furore. PSAL.

Lord, rebuke me not in thine indignation: neither chastenme in thy displealure.

2 Have mercy upon me, U

Lord

PSALMS. The J. Day. there be any wickedness in Lord, for I am weak : O Lord, heal me, for my bones are my hands; 4 If I have rewarded evil exed. unto him that dealt friendly 3 My foul also is fore trouwith me : yea, I have deliverbled: but, Lord, how long ed him that without anycause wilt thou punish me? is mine enemy; 4 Turn thee, O Lord, and deliver my foul : O fave me 5 Then let mine enemy perfor thy mercies fake. fecute my foul, and take me : yea, let him tread my life For in death no man remembreth thee: and who will down upon the earth, and lay give thee thanks in the pit? mine honour in the duft. 6 Stand up, O Lord, in thy 6 I am weary of my groaning, every night wash I my wrath, and lift up thy felf, bebed: and water my couch cause of the indignation of mine enemies: arise up for with my tears. me in the judgment that thou 7 My beauty is gone for very trouble: and worn away halt commanded. 7 And so shall the congregabecause of all mine enemies. 8 Away from me all ye tion of the people come about that work vanity: for the thee: for their lakes therefore Lord hath heard the voice of lift up thy felf again. 8 The Lord shall judge the my weeping. 9 The Lord hath heard my people; give fentence with me, O Lord: according to petition: the Lord will receive my prayer. my righteoufnels, and according to the innocency that is 10All mine enemies shall be confounded, and fore vexed: in me. they shall be turned back, and 9 O let the wickednels of put to shame suddenly. the ungodly come to an end Domine, Deus meus. PSA 147. but guide thou the just. 10 For the righteous God Lord my God, in thee trieth the very hearts and have I put my truft: fave ne from all them that perfe-11 Myhelp cometh of God: cute me, and deliver me; who preferveth them that are 2 Left he devour myfoul like true of heart. lion, and tear it in pieces: 12 God is a righteous judge while there is none to help. ftrong and patient: and God

is provoked every day.

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Ord,

3 O Lord my God, if I have

done any fuch thing: or if

he will whet his fword: he hath bent his bow, and made it ready.

him the instruments of death: he ordaineth his arrows against the persecutours.

15 Behold, he travaileth with mischief: he hath conceived forrow, and brought forth ungodliness.

ro He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteourners: and I will praise the Name of the Lord most High.

Domine, Dominus. PSAL. 8.

Lord our Governour,
how excellent is thy

Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy, and the avenger.

3 For I will confider thy heavens, even the works of thy fingers: the moon and the 4What is man, that thou an mindful of him: and the for of man that thou visitest him

5 Thou madeft him lower than the angels: to crown him with glory and worship.

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dominion of the works of the hands: and thou hast put all things in subjection under his feet:

7 All sheep and oxen: yea and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

o O Lord our Governour: how excellent is thy Name in

all the world!

MORNING PRAYER. Confitebor tibi. PSAL. 9.

Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

in thee: yea, my fongs will make of thy Name, O thou most Highest.

driven back: they shall fall and perish at thy presence.

ed my right, and my cause thou art set in the throne that judgest right.

5 Thou hast rebuked the

bea

The ij. Day. PSALMS. The ij. Day. If The heathen are funk eathen, and destroyed the ned modly: thou haft put out down in the pit that they n an made: in the same net which heir name for ever and ever. for they hid privily, is their foot 60 thou enemy, destructions im taken. fe come to a perpetual end: we The Lord is known to ven as the cities which thou OWI execute judgment: the unaft destroyed; their memoriip. godly is trapped in the work is perished with them. lave But the Lord hall endure of his own hands. thy for ever: he hath also prepa-17 The wicked shall be t all turned into hell : and all the red his feat for judgment. rhis people that forget God, 8 For he shall judge the 18 For the poor shall not world in righteousness: and yca minister true judgment unto alway be forgotten: the patient abiding of the meek shall he people. On the the ways and 9 The Lord also will be a not perish for ever. hat-19 Up, Lord, and let not defence for the oppressed: the ven a refuge in due time of man have the upper hand: let the heathen be judged in thy rouble. The Danhard one our: 10 And they that know thy light. e in Name, will put their trust in 20 Put them in fear, O Lord: that the heathen may know hee: for thou, Lord, hast ever failed them that feek themselves to be but men. R. Ut quid Domine ? P & AL. 10. heer beardnern chersen THy standest thou so far II O praise the Lord which hee. off, O Lord: and hinole welleth in Sion: Thew the deft thy face in the needful thy cople of his doings. time of trouble? 12 For when he maketh inyce The ungodly for his own wifition for blood, he remema luft doth persecute the poor: breth them: and forgetteh not lot them be taken in the crafhe complaint of the poor. ty wiliness that they have ima-13 Have mercy upon me, Lord, confider the trouble gined. ate fal hich I fuffer of them that For the ungodly hath made boaft of his own hearts e. ate me: thou that liftest me defire: and speakerh good of p from the gares of death. ain 14 That I may shew all thy ile the covetous whom God abthat tailes within the ports of the horrerh. D. brod O. shra 4 The ungodly is fo proud, laughter of Sion: I will rethat he careth not for God; che oyce in thy falvation. nei

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The II. Day Then Day. PSA LM 5. 44 Wherefore should the neither is God in all thoughts. wicked blafpheme God: while r His ways are alway griehe doth fay in his heart. Tufh

vous: thy judgments are far above out of his fight, and therefore defieth he all his

enemies.

6 For he hath faid in his heart, Tush, I shall never be caft down : there shall no harm happen unto me, bottom

7 His mouth is full of curfing, deceit, and fraud: under his tongue is ungodliness and

vanity 2000 in onl

8 He fitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are let against the poor.

9 For he lieth waiting fecretly, even as a lion lurketh he in his den: that he may

ravish the poor,

10 He doth ravish the poor: when he getteth him into his net.

II He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12He hath faid in his heart, Tush, God hath forgotten : he hideth away his face, and he

will never fee it; suoisvos of

13 Arise, O Lord God, and lift up thing hand: forget not that he careth not legood sat thou God carest not for it.

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15 Surely thou hast seen it for thou beholdest ungodli-

nels and wrong, bown hob

16 That thou mayest take the matter into thy hand: the poor committeeth himself unto thee; for thou art the helper of the friendless

17 Break thou the power of the ungodly and malicious; take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever; and the heathen are perished out of the ro. And they that know bns.

19 Lord, thou haft heard the defire of the poor : thou prepareft their heart, and thine ear hearkneth thereto.

20 To help the fatherless, and poor unto their right; that the man of the earth be no more exalted against them.

In Domino confido. PSALOII. N the Lord put I my trust: how fay ye then to my foul, that the should flee as a

bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart, 1 noil lo rent

3 For the foundations will

SALMS. The 11. D be cast down : and what hath Ipeak, who is Lord over us? the righteous done ?

4 The Lord is in his holy temple: the Lords feat is in heaven.

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His eyes confider the poor; and his eye-lids try the. children of men.

The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness, doth his soul abhor, and hall beatly

7 Upon the ungodlyhe shall rain inares, tire, and brimftone, ftorm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteouinels: countenance will behold the thing that is just.

EVENING PRAYER.

Salvum me fac. PSAL. 12.

Elp me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2. They talk of vanity every one with his neighbour; they do but flatter with their lips, and diffemble in their double

heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things.

4 Which have faid, With our tongue will we prevail: we are they that ought to

Now for the comfortless troubles fake of the needy: and because of the deep fighing of the poor;

6 I will up, faith the Lord; and will help every one from him that swelleth against him, and will fet him at reft.

7 The words of the Lord are pure words: even as the filver which from the earth is tried, and purified feven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every fide: when they are exalted, the children of men are put to rebuke.

Ufque quo, Domine ? PSAL. 13.

TOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Confider and hear me, O Lord my God: lighten mine eyes, that I fleep not in death.

4 Lest mine enemy say, have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it,

5 But my trust is in thy

mercy

Theij. - Day. PSALMS. The in Day

mercy: and my heart is joy-

ful in thy falvation.

6 I will fing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest,

Dixit insipiens. PSAL. 14.

He fool hath faid in his heart: there is no God.

2 They are corrupt, and become abominable in their

doings! there is none that do-

eth good, no not one.

from heaven upon the children of men: to fee if there were any that would understand, and feek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good,

no not one.

fepulchre, with their tongues have they deceived: the poifon of alps is under their lips.

6 Their mouth is full of curfing and bitternels: their feet are fwift to fined blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known; there is no fear of God before their eyes.

8. Have they no knowledge that they are all fuch workers of milchief: eating up mypeoole as it were bread, and call

not upon the Lord?

o There were they brought in great fear, even where ho fear was: for God is in the generation of the righteous.

nade a mock at the counsel of the poor: because he putteth

his trust in the Lord.

unto Ifrael out of Sion? when the Lord turneth the captivity of his people: then hall Jacob rejoyce, and Ifrael shall be glad.

MORNING PRAYER.

Domine, quis. PSAL. 15.

Ord, who shall dwell in thy tabernacle; or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that sear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon ufury: nor taken reward against the innocent:

7Whofo doeth these things:

Con-

benj. Day. PSAIMS. The iij. Day.

Conserva me. PSAL, 16.

Reserve me, O God: for in thee have I put my

faid unto the Lord: Thou art my God, my goods are nothing unto thee.

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3 All my delight is upon the faints that are in the earth: and upon fuch as excel in vertue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

of The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

for giving me warning: my reins also chasten me in the night-season.

before me: for he is on my right hand, therefore I shall not fall.

was glad, and my glory rejoyced: my flesh also shall rest in hope.

not leave my foul in hell:

neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the sulness of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine. PS At. 17.

Hear the right, O Lord, confider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my fentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of mens works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as result thy right hand.

8 Keep

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to

take away my foul.

their own fat: and their mouth speaketh proud things,

way on every fide: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking

in fecret places.

him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I fay, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

their desire; and leave therest of their substance for their babes.

behold thy presence in righteouiness: and when I awake up after thy likeness, I shall be satisfied with it.

EVENING PRAYER,
Diligam te. PSAL, 18.

Will love thee, O Lord,
my strength; the Lord is

my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praifed: so shall I be safe from

mine enemies, and smist

3 The forrows of death compassed me: and the over-flowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death

overtook me.

5 In my trouble I will call upon the Lord: and com-

plain unto my God.

of So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because

he was wroth.

8 There went a smoak out in his presence: and consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubins, and did flie: he came flying flying upon the wings of the wind.

rr He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

dred out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

were feen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me; for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

also into a place of liberty: he brought me forth, even because he had a savour unto me,

E

me after my righteous dealing: according to the clean-

mels of my hands shall he re compense me.

ways of the Lord: and have not forfaken my God, as the wicked doeth.

all his laws: and will not cast out his commandments from me.

before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

be holy: and with the perfect man thou shalt be perfect.

26 With the clean, thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the

fire

The ij. Day. PSALMS. The iij. Day.

fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any strength except our God?

me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and fetteth

me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go; that my soot-steps shall not

flide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand:

but fall under my feet.

39 Thou hast girded me, with strength unto the battel: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but

there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as fmall as the dust before the wind: I will cast them out as

the clay in the streets.

from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall ferve me.

45 As foon as they hear of me, they shall obey me: but the strange children shall diffemble with me.

46 The strange children shall fail, and be afraid out

of their prifons.

47 The Lord liveth, and bleffed be my strong helper: and praised be the God of my salvation.

48 Even the God that feeth that I be avenged: and fubdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and fetteth me up above mine adverfaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

he unto his king: and she cth loving kindness unto Da-

yid

vid his Anointed, and unto

MORNING PRAYER.
Cali enarrant. PSAL 19.

The heavens declare the glory of God: and the firmament sheweth his handy-work.

2 One day telleth another: and one night certi-

fieth another.

nor language: but their voices are heard among them.

4 Their found is gone out into all lands: and their words into the ends of the world.

7 In them hath he fet a tabernacle for the fun: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to run his course.

of It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat

thereof.

7 The law of the Lord is an undefiled law, converting the foul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth

hight unto the eyes.

9 The fear of the Lord is

clean, and endureth for ever the judgments of the Lord are true, and righteous altogether.

they than gold, yea, than much fine gold: fweeter also than hony, and the hony-comb.

thy fervant taught: and in keeping of them there is great reward.

he offendeth: O cleanse thou me from my secret faults.

from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

mouth, and the meditation of my heart: be alway acceptable in thy fight.

15 O Lord: my strength

and my Redeemer.

Exaudiat te. PSAL. 20.

The Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the fanctuary: and strengthen thee

out of Sion.

3 Remember all thy offerings: and accept thy burntfacrifice.

4 Grant thee thy hearts defire: and fulfil all thy mind

5 We will rejoyce in thy

falvation, and tritimph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholfom strength of his right hand.

7 Some put their trust in chariots, and fome in horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are rifen and stand upright.

9 Save, Lord, and hear as, Oking of heaven: when we call upon thee.

Domine, in virtute. PSAL.21.

He King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy falvation.

2 Thou haft given him his hearts defire: and haft not denied him the request of his lips.

3 For thou shalt prevent him with the bleffings of goodness: and shalt set a crown of oure gold upon his head.

4 He asked life of thee, and thou gavest him a long ife: even for ever and ever.

His honour is great in thy alvation: glory and great worhip shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy ountenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscatry ment and

8 All thine enemies mall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their feed from among the children of men.

II For they intended mifchief against thee: and imagined fuch a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own ftrength: fo will we fing and praise thy power.

EVENING PRAYER.

Deus, Deus meus. PSAL+22. Y God, my God, look upon me, why haft thou forfaken me : and art fo far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not: and in the night-feafon also I take no rest.

be in Day. PSALMS. The.iv. Day. 3 And thou continuest hoout of joynt: my heart also in the midst of my body is ly: O thou worship of Israel. 4 Our fathers hoped in

and thou didft deliver them. 5 They called upon thee, and were holpen: they put their trust in thee, and were

thee : they trusted in thee,

hot confounded.

6 But as for me, I am a worm, and no man: a very forn of men, and the outcast of the people.

7 All they that fee me, laugh me to fcorn: they shoot out their lips, and shake their

heads, faying,

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8 He trufted in God that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb: thou wast my hope, when I hanged yet upon my mothers breafts.

10 I have been left unto thee ever fince I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every fide.

13 They gape upon me with their mouths: as it were ramping and a roaring lion.

14 I am poured out like vater, and all my bones are even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the counsel of the wicked layeth liege against me.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring and

looking upon me.

18 They part my garments among them: and cast lots

upon my vesture.

19 But be not thou far from me, O Lord: thou art my fuccour, hafte thee to help me.

20 Deliver my foul from the fword: my darling from

the power of the dog.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnific him, all ye of the feed of Jacob, and fear him, all ye feed of Ifrael.

24 For he hath not despised, nor abhorred the low estate of the poor: he hath not hid his

tace

The iv. Day. Psalms. The v. Day

ace from him, but when he called unto him, he heard him.

25 My praise is of thee in the great congregation: my tows will I perform in the fight of them that fear him.

26 The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.

All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

. 28 For the kingdom is the Lords: and he is the Governour among the people.

29 All fuch as be fat upon earth: have eaten, and wor-

hipped.

30 All they that go down into the dust, shall kneel before him: and no man hath quickned his own soul.

31 My feed shall ferve him: they shall be counted unto the

Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

Dominus regit me. PSAL. 23.

He Lord is my shepherd: therefore can I

pasture: and lead me forth befide the waters of comfort. foul: and bring me forth in the paths of righteoufness for his Names fake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: thou half anointed my head with oyl, and my cup shall be full.

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6 But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the

Lord for ever.

MORNING PRAYER

Domini est terra. P SAL. 24.

The earth is the Lords, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the feas: and prepared

it upon the flouds. O.

3 Who shall ascend into the hill of the Lord: or who shall rife up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor fworn to deceive his neighbour.

5 He shall receive the blefsing from the Lord: and righ-

teouk

PSALMS. The v. Day. reougness from the God of his Call to remembrance, O alvation. warned sanit Lord, thy tender mercies: and This is the generation of thy loving kindnesses, which them that feek him; even of have been ever of old. them that feek thy face, O Oh remember not the acob. non wanto non dident fins and offences of my youth: but according to thy mercy, Lift up your heads, Oye gates, and be ye lift up, 'ye think thou upon me, O Lord, for thy goodness. everlasting doors: and the King of glory shall come in. 7 Gracious and righteous is the Lord: therefore will 8 Who is the King of glory: it is the Lord strong and he teach finners in the way. 8 Them that are meek, shall mighty, even the Lord mighty he guide in judgment: and in battel. 9 Lift up your heads, O ye fuch as are gentle, them shall gates, and be ye lift up, ye he learn his way. 9 All the paths of the Lord everlasting doors: and the are mercy and truth: unto King of glory shall come in. 10 Who is the King of glofuch as keep his covenant and his testimonies. ry: even the Lord of hofts, he To For thy Names lake, Q is the King of glory.

Ad te, Domine. PSAL 25.

Nto thee, O Lord, will
I lift up my foul, my
God, I have put my trust in
thee: O let me not be confounded, neither let mine enemies triumph over me.

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2 For all they that hope in thee shall not be assumed: but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

tuth, and learn me; for thou art the God of my falvation; in thee hath been my hope all the day long.

Lord: be merciful unto my fin, for it is great.

feareth the Lord: him shall he teach in the way that he shall choose.

12 His foul shall dwell at ease: and his seed shall inherit the land.

Is among them that fear him: and he will shew them his coyenant.

ing unto the Lord: for he shall bluck my feet out of the net.

bave mercy upon me: for I am desolate and in misery.

R 16 The

are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity and mifery : and forgive me

all my fin. to constrobute and

18 Confider mine enemies how many they are: and they bear a tyrannous hate against me.

liver me: let me not be confounded, for I have put my trust in thee.

righteous dealing wait upon me: for my hope hath been in thee.

out of all his troubles.

Judica me, Doming. PSAL-26.

Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

and prove me: try out my reins, and my heart.

3 For thy loving kindness is ever before mine eyes and I will walk in thy truth.

persons: neither will I have fellowship with the deceitful.

gation of the wicked: and will not fit among the ungodly.

innocency, O Lord: and fo

will logo to othine altar

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

habitation of thy house; and the place where thine honour dwelleth.

with the finners: nor my life with the blood-thirfty;

edness: and their right hand

is full of gifts.

innocently: O deliver me, and be merciful unto me.

I will praise the Lord in the congregations.

EVENING PRAYER

Dominus illuminatio. PSAL-27.

The Lord is my light, and my falvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

mine enemies, and my foes came upon me to cat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up was against me, yet will I put my trust in him.

4 One thing have I defired of the Lord, which I will re-

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The V. Day. LMS. The V. Day. quire: even that I may dwell to the will of mine advertaries: for there are falle witin the house of the Lord all the days of my life, to behold neffes rifen up against me, and the fair beauty of the Lord, fuch as speak wrong. and to visit his temple. Is I should utterly have fainted: but that I believe ve-For in the time of trourily to see the goodness of the ble he shall hide me in his ta-Lord in the land of the living. bernacle: yea, in the lecret 16 O tarry thou the Lords place of his dwelling shall he leifure: be strong, and he hide me, and let me up upon shall comfort thine heart, and a rock of stone. put thou thy trust in the Lord. 6 And now shall he lift up Ad te, Domine. P SAL 28. mine head: above mine ene-Nto thee, will I cry. mies round about me. O Lord my strength: 7 Therefore will I offer in think no fcorn of me, left if his dwelling an oblation with great gladness: I will fing, and thou make as though thou speak praises unto the Lord. hearest not, I become like them that go down into the pit. 8 Hearken unto my voice. 2 Hear the voice of my O Lord, when I cry unto thee: have mercy upon me, and humble petitions, when I cry unto thee: when I hold up hear me. 9 My heart hath talked of my hands towards the mercyfeat of thy holy temple. thee, feek ye my face: thy 3 O pluck me not away. face, Lord, will I feek. neither destroy me with the 10 O hide not thou thy ungodly, and wicked doers: face from me: nor cast thy which speak friendly to their fervant away in displeasure. neighbours, but imagine mif-II Thou haft been my fuccour: leave me not, neither chief in their hearts. 4 Reward them according for lake me, O God of my falto their deeds: and according vation. to the wickedness of their

my mother for sake me: the Lord taketh me up.

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Lord: and lead me in the right way, because of mine chemies.

14 Deliver me not over in-

own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of bis hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my

humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsom defence

of his Anointed.

10 O fave thy people, and give thy bleffing unto thine inheritance: feed them, and fet them up for ever.

Afferte Domino. PSAL.29.

Bring unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy

worship.

3 It is the Lord that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord that ruleth the fea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees; yea,

the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord fitteth above the water-floud: and the Lord remaineth a King for ever.

frength unto his people: the Lord shall give his people the blessing of peace.

MORNING PRAYER. Exaltabo te, PSAL. 30.

Will magnifie thee, O Lord, for thou hast fet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast heal-

ed me

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saids of his: and

give

The Vj. Day. PSAL MS. The Vj. Day.

give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: hear viness may endure for a night

The Vj. Day.

me: make haste to deliver me:

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou

faid, I shall never be removed: thou, Lord, of thy goodness hadst made my hill so strong.

but joy cometh in the morning.

7 Thou didst turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

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my blood: when I go down to the pit?

thanks unto thee; or shall it declare thy truth?

mercy upon me: Lord, be thou my helper.

heavines into joy: thou hast put off my sackcloth, and girded me with gladness.

good man fing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

In te, Domine. P & A L. 31.

I N thee, O Lord, have I put
my trust: let me never be
put to confusion, deliver me
in thy righteousness.

2 Bow down thine ear to

rock, and my castle: be thou also my guide, and lead me for thy Names sake.

that they have laid privily for me: for thou art my strength.

of Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad, and rejoyce in thy mercy: for thou haft considered my trouble, and hast known my soul in adversities.

o Thou hast not shut me up into the hand of the enemy: but hast set my seet in a large room.

O Lord, for I am in trouble: and mine eye is consumed for very heaviness; yea, my soul and my body.

old with heaviness: and my years with mourning.

because of mine iniquity: and my bones are consumed.

R 3 mong

among all mine enemies, but especially among my neighbours: and they of mine acquaintance were asraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of mind: I am become like a broken vessel.

blashemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

in thee, O Lord: I have faid,

Thou art my God.

deliver me from the hand of mine enemies: and from them that perfecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to filence in the grave.

to filence: which cruelly, difdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust

in thee, even before the fons

privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

for he hath shewed me marvellous great kindness in a

frong cityu dibib uch T

I faid: I am cast out of the fight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his faints: for the Lord preferveth them that are faithful, and plenteoufly rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

EVENING PRAYER.
Beati quorum. PSAL. 32.

B Lessed is he whose unrighteousness is forgiven; and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones confumed away through my daily complaining.

4 For

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The vj. Day. PSALMS. The vj. Day

upon me day and night: and my moisture is like the drought in summer.

fin unto thee land mine unrighteoufness have I not hid.

fins unto the Lord: and for thou forgavest the wickedness

of my fin. eyes of the .br

that is godly, make his prayer unto thee, in a rime when thou mayest be found; but in the great water flouds, they shall not come nighthim.

Thou art a place to hide me in, thou that preferve me from trouble: thou shalt compals me about with songs of

Lo, the poor sories ist

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teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

no Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

for the ungody: but who of purteth his trust in the Lord, mercy embraceth him on eye-

ry dide at ob anoil on

reglad, Overighteous, and rejoyce in the Lord: and be joyful all ye that are true of heart.

Exultate, justi. PSAL. 33.

R Ejoyce in the Lord, Oye righteous: for it becometh well the just to be thankful

harp: fing praifes unto him with the lute, and instrument of ten strings.

fong: fing pailes luftily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteoufness and judgment: the earth is full of the goodness of the Lord.

by the word of the Lord were the heavens made: and all the hofts of them by the breath of his mouth.

of the seathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord: ftand in awe of him, all ye that dwell in the world;

9 For he spake, and it was done: he commanded, and it

stood fast.

ro The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of more effect, and castern out the counsels of princes.

11 The countel of the Lord

R 4

Mall

PSALMS. The VJ. Day. Thev). Day. nels, O Lord, be upon us :like hall endure for ever : and the as we do put our trust in thee. thoughts of his heart from generation to generation.

12 Bleffed are the people whose God is the Lord Jehovah: and bleffed are the folk that he hath chosen to him, to

be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he confidereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king, that can be faved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to fave a man; neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their foul from death: and to feed them in the time of dearth.

19 Our foul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy merciful kind-

Benedicam Domino. PSAL. 34

Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My foul shall make her boaft in the Lord: the humble shall hear thereof, and be glad. Is wrent kind, mil von lo

3 O praise the Lord with me: and let us magnifie his

Name together. my odd onnu

4 I fought the Lord, and he heard me : yea, he delivered me out of all my fear. 100

They had an eye unto him, and were lightned; and their faces were not ashamed about with for bem

6 Lo, the poor crieth, and the Lord heareth him: year and faveth him out of all his troubles. to to the tion

7 The Angel of the Lord tarrieth round about them that fear him; and delivereth them.

8 O tafte and fee, how gracious the Lord is: bleffed is the man that trusteth in him.

9 O fear the Lord, ye that are his faints; for they that fear him lack nothing.

10 The lions do lack, and fuffer hunger: but they who feek the Lord, shall want no manner of thing that is good

II Come ye children, and hearken The vj. Day. PSALMS. The vij. Day.

hearken unto me: I will teach you the fear of the Lord.

ufteth to live: and would fain see good days?

evil: and thy lips that they

14Eschew evil, and do good:

are over the righteous: and his ears are open unto their prayers.

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Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

them that are of a contrite heart: and will fave such as be of an humble spirit.

the righteous: but the Lord delivereth him out of all.

bones: so that not one of them is broken.

the ungodly: and they that hate the righteous, shall be desolate.

fouls of his fervants: and all they that put their trust in him, shall not be destitute.

MORNING PRAYER.
Judica me, Domine. PSAL. 35.

Lead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion that imagine mischief for me.

before the wind: and the angel of the Lord scattering them.

6 Let their way be dark and flippery: and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself: that he may fall into his own mischief.

o And, my soul be joyful in the Lord: it shall rejoyce in his salvation.

IO All

The vij. Day. PSALMS. The vij. Day.

Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in masery, from him that spoileth him?

up; they laid to my charge things that I knew not.

for good: to the great discom-

fort of my foul and supplied

were fick, I put on fackcloth, and humbled my foul with falting and my prayer shall turn sitto mine own boson.

though it had been my felf, as one that mourneth for

his mother. I od to logn

they rejoyced, and gathered themselves together; yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: who gnashed upon me with their teeth.

thou look upon this: O deliver my foul from the calamities which they bring on me, and my darling from the lions.

in the great congregation: I

will praise thee among much people. I add to used salt nov

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mine enemies triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace; but they imagine deceitful words against them that are quiet in the land.

with their mouths, and faid; Fie on thee, fie on thee, we faw it with our eyes.

Lord: hold not thy tongue then, go not far from me, O Lord.

judge my quarrel: avenge thou my caule, my God, and my Lord.

God, according to thy righteouineis: and let them not

triumph over me.

hearts, There, there, so would we have it: neither let them say, We have devoured him,

26 Let them be put to confusion and shame together, that rejoyce at my trouble: let them be cloathed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and

re

The vij. Day. PSALMS. The vij. Day.

rejoyce, that favour my righteous dealing: yea, let them fay, alway, Bleffed be the Lord, who hath pleafure in the prosperity of his servant.

it shall be talking of thy righseousness: and of thy praise

all the day long.

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Dixit injustus. PSAL, 36.

Y heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to

do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the

great deep.

7 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God; and the children of men shall put their trust under the shadow of thy wings. 8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light

fhall we fee light. bus bood

loving kindness unto them that know thee; and thy righteousness unto them that are true of heart.

pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall

not be able to stand.

EVENING PRAYER.
Noli amulari. PSAL 37.

Ret not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be sed.

4 Delight thou in the Lord: and he shall give thee

thy hearts delire.

5 Commit thy way unto

Thevij Day. PSALMS. The vij. Day.

in him: and he shall bring it

teousness as clear as the light: and thy just dealing as

the noon-day.

Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy felf, else shalt thou be moved to do evil.

o Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

fall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his

teeth.

13 The Lord shall laugh him to scorn: for he hath feen that his day is coming.

14 The ungodly have drawn out the fword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

through their own heart: and their bow shall be broken.

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16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they

shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoak shall they consume away.

eth, and payeth not again: but the righteous is merciful

and liberal.

God, shall possess the land: and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himfelf

24 Though he fall, he fhall not be cast away: for the Lord upholdeth him with his hand.

now am old: and yet faw l

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The vij. Day. PSALMS. The viij. Day.

never the righteous forlaken, nor his feed begging their bread.

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merciful, and lendeth: and his feed is bleffed.

he thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly feeth the righteous: and feeketh occafion to flay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and

flourishing like a green baytree.

37 I went by, and lo, he was gone: I fought him, but his place could no where be found.

38 Keep innocency and take heed unto the thing that is right: for that shall bring a man peace at the last.

they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

At And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

MORNING PRAYER.

Domine, ne in furore. PSAL 38.

Put me not to rebuke, O

Lord, in thine anger

neither chaften me in thy
heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presset me sore.

my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are

The viij Day . T PSALMS. The viij Day

gone over my head; and are like a fore burden too heavy for me to bear.

of My wounds stink and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loyns are filled with a fore disease: and there is no whole part in my body.

8 I am feeble, and fore smitten: I have roared for the very disquietness of my heart.

my defire: and my groaning is not hid from thee.

frength hath failed me: and the fight of mine eyes is gone from me.

neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

after my life, laid fnares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

that heareth not: and in whose mouth are no reproofs.

15 For in thee, O'Lord,

have I put my trust: thou shalt answer for me, O Lord my God.

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they, even mine enemies should not triumph over me: for when my foot slipt, they rejoyced greatly against me.

17 And I truly am set in the plague: and my heaviness is ever in my sight.

wickedness: and be forry for my fin.

and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me: because I follow the thing that good is.

21 Forfake me not, O Lord my God: be not thou far from me.

O Lord God of my falvation. Dixi, Custodiam. PSAL 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my fight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot with-

in

The viij. Day. PSALMS. The viij. Day

musing, the fire kindled: and at the last I spake with my tongue.

end, and the number of my days: That I may be certified how long I have to live.

my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

yain hadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

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my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

opened not my mouth: for it was thy doing.

from me: I am even confumed by the means of thy

heavy hand:

12 When thou with rebukes dost chasten man for sin,
thou makest his beauty to consume away like as it were a
moth fretting a garment: every man therefore is but vanity.

Lord, and with thine ears

not thy peace at my tears.

thee, and a fojourner: as all my fathers were.

I f O spare me a little, that I may recover my strength before I go hence, and be no more seen.

Expedians expediavi. PSAL.40.

Waited patiently for the Lord: and he inclined unto me, and heard my calling.

of the horrible pit, out of the mire and clay: and fet my feet upon the rock, and ordered my goings.

3 And he hath put a new fong in my mouth: even a thankfgiving unto our God.

4 Many shall see it and fear: and shall put their trust in the Lord.

5 Bleffed is the man that hath fet his hope in the Lord: and turned not unto the proud, and to fuch as go about with lies.

6 O Lord my God, great are the wondrous works which thou halt done, like as be also thy thoughts, which are to usward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be mo than I am able to express.

8 Sacrifice, and meat-offer-

ing

The viij Day. PSALMS. The viij Day.

ing thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and facrifice for fin hast thou not required: then faid I, Lo, I come.

book it is written of me, that I should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and

that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving-mercy and truth: from the great congregation.

mercy from me, O Lord: let thy loving-kindness, and thy truth alway preserve me.

Is For innumerable troubles are come about me, my fins have taken such hold upon me, that I am not able to look up: yea, they are mo in number than the hairs of my head, and my heart hath failed me.

pleasure to deliver me: make haste, O Lord, to help me.

and confounded together, that bek after my foul to destroy it: let them be driven backward and put to rebuke, that wish me evil.

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and rewarded with shame: that say unto me, Fie upon thee, sie upon thee.

thee, be joyful, and glad in thee: and let fuch as love thy falvation, fay alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord ca-

reth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

EVENING PRAYER.

Beatus qui intelligit. PSAL-41.

B Leffed is he that confidereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth fick upon his bed: make thou all his bed in his fickness.

4 I faid, Lord, be merciful unto me: heal my foul, for I have finned against thee.

of me: When shall he die,

6 And if he come to fee

me

me, he speaketh vanity: and they daily say unto me, Where his heart conceiveth falshood is now thy God?

within himself, and when he 4 Now when I think there-

cometh forth, he telleth it.

7 All mine enemies whifper together against me:
even against me do they ima-

ine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth, let

him rife up no more.

y Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

no But be thou merciful unto me, O Lord: raise thou me up again, and I shall re-

ward them.

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vourest me: that mine enemy foth not triumph against me.

health, thou upholdest me: and shalt set me before thy face for ever.

God of Israel: world without

end. Amen.

Ike asthe hart defireth the water-brooks: so longeth my soul after thee, O God.

2 My foul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my mear day and night : while 4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of

God :

In the voice of praise and thanksgiving: among such

as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my foul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

to The Lord hath granted his loving-kindness on the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresses me?

12 My bones are smitten dunder as with a sword:

S

while

The ix. Day SALMS. while mine enemies that trou-

ble me cast me in the teeth;

13 Namely, while they lay daily unto me: Where is now thy God?

14 Why art thou fo vexed. O my foul: and why art thou fo disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance and my God

Judica me, Deus. PSAL. 43. Ive fentence with me, O T God, and defend my cause against the ungodly people: O deliver me from deceitful and man

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O fend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God

Why art thou so heavy, Omy foul: and why art thou to disquieted within me?

6 O put thy trust in God: for I will yet give him thanks which is the help of my countenance and my God.

MORNING PRAYER.

Deus auribus. Psat. 44. X I E have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out,

3 For they gat not the land in possession through their own lword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadit a favour unto them.

Thou art my King, O God: fend help unto Jacob.

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6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rife up against us.

7 For I will not traft in my bow: it is not my fword that shall help me.

8 But it is thou that favelt us from our enemies : and puttest them to confusion that hate us.

9 We make our boaft of God all day long: and will praise thy Name for ever.

10 But now thew art fat

The ix. Day. PSALMS. The ix. Day.

off, and puttest us to confufion: and goest not forth with our armies.

our backs upon our enemies: fo that they which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

for nought: and takest no

money for them.

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rebuked of our neighbours; to be laughed to scorn, and had in derision of them that are round about us.

a by-word among the heathen: and that the people shake their heads at us.

before me: and the shame of my face hath covered me;

17 For the voice of the flanderer, and blasphemer; for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our felves frowardly in thy covenant.

back: neither our steps gone

out of thy way;

fmitten us into the place of dragons: and covered us with the shadow of death.

Name of our God, and holden up our hands to any strange God: shall not God search it out? for he knoweth the very secrets of the heart.

we killed all the day long: and are counted as sheep ap-

pointed to be flain.

23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our

milery and trouble?

low, even unto the dust: our belly cleaveth unto the ground.

deliver us for thy mercies fake. Eructavit cor meum. PSAL.45.

Y heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen:

of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy

worship and renown.

yith thine honour: ride on, because of the word of truth, of meekness, and righteousnels, and thy right hand shall teach thee terrible things.

fharp, and the people shall be subdued unto thee: even in the midst among the kings enemies.

7 Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.

All thy garments fmell of myrrhe, alloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

among thy honourable women: upon thy right hand did stand the queen in a vesture of gold wrought about with divers colours.

and confider, incline thine ear: forget also thine own people, and thy fathers house.

pleasure in thy beauty: for he is thy Lord God, and worship thou him.

Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee

14 The Kings daughter

is all glorious within: her cloathing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the Kings palace.

thou shalt have children whom thou mayest make princes in all lands.

18 I will remember the Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

Od is our hope and strength: a very prefent help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midft of the fear

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the floud thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The

The ix. Day. PSALMS. The ix. Day.

of The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of holes is with us: the God of Jacob is our

refuge,

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

II The Lord of hosts is with us: the God of Jacob

is our refuge.

EVENING PRAYER.

Omnes gentes, plaudite, PSAL. 47.

Clap your hands together, all ye people: Of fing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations

under our feet.

heritage for us: even the worhip of Jacob, whom he loved s God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: fing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon

his holy feat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth, as it were with a shield. Magnus Dominus. PSAL. 48.

Reat is the Lord, and highly to be praised; in the city of our God, even

upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the northfide lieth the city of the great King; God is well known in her palaces as a fure refuge.

3 For lo, the kings of the earth: are gathered, and gone

by together.

4 They maryelled to fee fuch things: they were aftonished, and suddenly cast down

fear came there upon them, and forrow: as upon a woman in her travail.

of the fea: thro' the east-wind.

3 7 Lik

To have we seen in the city of the Lord of hosts; in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst

of thy temple.

O God, according to the Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

io Let the mount Sion rejoyce, and the daughter of Judah be glad: because of the judgments.

go round about Sion, and tell

the towers thereof.

fet up her houses: that ye may tell them that come after.

God for ever and ever: he shall be our guide unto death.

Audite hac, omnes. PSAL 49.

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4. I will incline mine ear to the parable: and shew my dark speech upon the harp,

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long:

and fee not the grave.

To For he feeth that wife men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another, and call the lands after their own names.

Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity

praise their faying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their

beauty

The x. Day. PSALMS, The x. Day.

beauty shall consume in the fepulchre, out of their dwelling.

ed my foul from the place of hell: for he shall receive me.

though one be made rich: or if the glory of his house be increased:

thing away with him, when he dieth: neither shall his

pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and

hall never fee light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

MORNING PRAYER.
Deus Deorum. PSAL. 50.

The Lord, even the most mighty God hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

from above: and the earth, that he may judge his people.

f Gather my faints together unto me: those that have made a covenant with me with facrifice.

6 And the heavens shall declare his rightcousness: for God is judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

out of thine house: nor he-

goat out of thy folds.

for all the beafts of the forest are mine: and so are the cattel upon a thousand hills.

on the mountains: and the wild beafts of the field are in my fight.

not tell thee: for the whole world is mine, and all that is

therein.

will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thankfgiving: and pay thy vows un-

to the most Highest.

15 And call upon me in the time of trouble: so will I hear

S 4 thee

my covenant in thy mouth; 17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

preach my laws, and takest

18 When thou sawest a thief, thou consenteds unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

-20 Thou sattest and spakest against thy brother: yea, and hast slandered thine own mothers son.

done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

forget God: lest I pluck you away, and there be none to deliver you.

thanks and praise, he honoureth me: and to him that ordereth his conversation right, will show the salvation of God, Miserere mei, Deus. PSAL, 51.

Ave mercy upon me, O God, after thy great coodness: according to the 2 Wash me throughly from my wickedness: and cleanse me from my sin.

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3 For I knowledge my faults and my fin is ever before me.

4 Against thee only have I finned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoyce.

9 Turn thy face from my fins: and put out all my mildeeds.

O God: and renew a right fpirit within me.

thy presence: and take not thy holy Spirit from me.

of thy help again: and stablish me with thy free Spirit,

ways unto the wicked: and finners

The x. Day. PSALMS. The x. Day

finners shall be converted un-

14 Deliver me from bloodguiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

O Lord: and my mouth shall

hew thy praise.

rifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt

thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Quid gloriaris? PSAL. 52.

Why boastest thou thy self, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily?

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rasour.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness,

Thou hast loved to speak all words that may do hurt:
O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall fee this, and fear: and shall

laugh him to fcorn.

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthned himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee, for that thou hast done: and I will hope in thy Name, for thy saints like it well.

EVENING PRAYER. Dixit insipiens, PSAL. 53.

The foolish body hath faid in his heart: There is no God,

2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked down from heaven upon the children of men: to fee if there were any

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that would understand, and feek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is allo none that doeth good, no not one.

Are not they without understanding, that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that belieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh that the falvation were given unto Ifrael out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Ifrael should be right glad.

Deus, in nomine. PSAL. 54.

Ave me, O God, for thy Names fake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

? For strangers are rilen up against me: and tyrants, which have not God before their eyes feek after my foul.

4 Behold, God is my helper: the Lord is with them that uphold my foul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, OLord: because it is to comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath feen his defire upon mine enemies.

Exaudi, Deus. PSAL. 55. TEar my prayer, O God: and hide not thy felf

from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth fo, and the ungodly cometh on to fait: for they are minded to do me fome mischief, so maliciously are they let against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flee awayand be at reft,

7 Lo, then would I get me away far off: and remain in the wildernels.

8 I would make hafte to elcape: because of the stormy wind and tempelt.

9 Destroy their tongues, Q

Lord,

The x. Day. PSALMS. The xj. Day.

Lord, and divide them: for I have spied unrighteousness and strife in the city.

about within the walls thereof: mischief also and sorrow

are in the midft of it.

deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour: for then I could have born it.

versary that did magnisse himfelf against me: for then peradventure I would have hid my felf from him.

my companion: my guide, and mine own familiar friend.

together: and walked in the

upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

upon God : and the Lord shall

lave me. a ven ou o arwh . q

18 In the evening and morning, and at moon-day will I pray, and that instantly: and he shall hear my voice.

vered my foul in peace, from the battel that was against me: for there were many with me.

dureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

fuch as be at peace with him: and he brake his covenant.

were softer than butter, having war in his heart: his words were smoother than oyl, and yet be they yery swords.

23 O cast thy burden upon the Lord, and he shall nourish thee; and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

MORNING PRAYER.
Miserere mei, Deus. PSAL. 6.

BE mereiful unto me, O God, forman goeth about to devour me: he is daily fighting and troubling me.

in hand to swellow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime assaid: yet put I my trust in thee.

4 I will praite God, because

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The xi. Day. The xi. Day. PSALMS. me, for my foul trusterh in of his word: I have put my trust in God, and will not fear thee: and under the shadow of thy wings shall be my rewhat flesh can do unto me. fuge, until this tyranny be They daily mistake my words: all that they imagine overpalt. was an and the 2 I will call unto the most is to do me evil. high God: even unto the God 6 They hold altogether, and keep themselves close: that shall perform the cause which I have in hand. and mark my steps, when they 3 He shall send from healay wait for my foul. of how ven: and fave me from there-7 Shall they escape for proof of him that would eat their wickedness: thou, O me up! med not a more God, in thy displeasure shalt 4 God shall send forth his cast them down. mercy and truth: my foul is 8 Thou tellest my flittings, among lions, put my tears into thy bottle : And I lie even among the are not these things noted in children of men, that are let thy book ? In your at both on fire: whole teeth are spears 9 Whenfoever I call upon thee, then shall mine enemies and arrows, and their tongue be put to flight: this I know; a fharp fword. 6 Set up thy felf, O God, for God is on my fide. above the heavens: and thy 10 In Gods word will I rejoyce: in the Lords word will glory above all the earth. 7 They have laid a net for I comfort me. my feet, and preffed down my 11 Yea, in God have I put foul: they have digged a pit my trust: I will not be afraid before me, and are fallen into hat man can do unto me. 12 Unto thee, O God, will the midst of it themselves. 8 My heart is fixed, O God, I pay my vows: unto thee will I give thanks. my heart is fixed: I will fing and give praise. 13 For thou hast delivered my foul from death, and my 9 Awake up my glory; a: wake lute and harp: I my felf feet from falling: that I may will awake right early. walk before God in the light 10 I will give thanks unto of the living.

Miserere mei, Deus.

DE merciful unto me, O

God, be merciful unto

PSAL. 57.

among the nations.

ple: and I will fing unto thee

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The xi. Day. PSALMS. The xj. Day.

mercy reacheth unto the heavens: and thy truth unto the clouds.

above the heavens: and thy ory above all the earth.

Si vere utique. Psat. 38.

A Re your minds fet upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye fons of men?

z Yea, ye imagine mischief in your heart upon the earth: and your hands deal with

wickedness.

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3 The ungodly are froward, even from their mothers womb: as foon as they are born, they go aftray, and speak lies.

4 They are as venemous as the poison of a serpent: even like the deaf adder that stoppeth her ears;

the voice of the charmer :

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

like a final, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made

hot with thorns: fo let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

EVENTAG PRAYER. Eripe me de inimicis. PSAL. 59.

Deliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and fave me from the blood-thirsty men.

3 For lo, they lie waiting for my foul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help

me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog,

and

The xi. Day. PSALMS. The xi. Day.

and run about through the

city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the

God of my refuge.

goodness plenteously: and God shall let me see my defire upon mine enemies.

people forget it: but scatter them abroad among the people, and put them down, O

Lord, our defence.

mouth, and for the words of their lips they shall be taken in their pride: and why? their preaching is of curfing and lies.

wrath, confume them in thy wrath, confume them, that they may perish: and know that it is God that puleth in Jacob, and unto the ends of the world.

14 And in the evening they will return agrin like a dog, and will go about the city.

there for meat: and grudge if they be not fatisfied.

16 As for me, I will fing of

thy power, and will praise thy mercy betimes in the morning: for thou hast been my desence and resuge, in the day of my trouble.

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17 Unto thee, O my strength, will I sing: for thou, O God, art my resuge, and

my merciful God.

Deus, repulisti nos. PSAL. 60.

God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land and divided it: heal the fores

thereof for it shaketh.

3 Thou hast snewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce, and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manafles is mine: Ephraim also is the strength of my head; Juda is my law-giver.

8 Moab is my wash-pot, over Edom will I cast out my shoe: Philistia be thou glad

of me.

o Who

The xj. Day. PSALMS. The xij. Day.

who will lead me into the strong city: who will bring me into Edom?

out, O God: Wilt not thou, O God, go out with our hosts?

trouble: for vain is the help of man.

do great acts: for it is he that shall tread down our enemies.

Exaudi, Deus. PSAL. 61. TEar my crying, O God:

give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of

thy wings.

for thou, O Lord, haft heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all

generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

& So will I always fing praise

unto thy Name: that I may daily perform my vows.

MORNING PRAYER. Nonne, Deo. PSAL. 62.

My foul truly waiteth still upon God: for of him cometh my falvation.

and my falvation: he is my defence, so that I shall not

greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the fort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with

their heart.

y Nevertheless, my soul wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my desence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

o As for the children of men, they are but vanity: the children of men are deceitful

upon

upon the weights, they are altogether lighter than vanity it felf.

robbery, give not your felves tinto vanity: if riches increase, set not your heart upon them.

twice I have also heard the fame: that power belongeth

unto God;

art merciful: for thou rewardest every man according to his work.

Deus, Deus meus. PSAL. 63.

God thou art my God:
early will I feek thee.

2 My foul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better than the life it self: my lips shall praise thee.

5 As long as I live will I magnification on this manner: and lift up my hands in thy Name.

6 My foul shall be satisfied even as it were with marrow and satness: when my mouth praiseth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought aponthee when I was waking?

8 Because thou hast been

my helper: therefore under the shadow of thy wings will I rejoyce.

9 My foul hangeth upon thee: thy right hand hath up-

holden me.

hurt of my foul: they shall go under the earth.

edge of the sword: that they
may be a portion for foxes.

in God; all they also that swear by him, shall be commended: for the mouth of them that speak lies shall be stopped.

Exaudi, Deus. PSAL. 64.

HEar my voice, O God, in
my prayer: preserve my
life from sear of the enemy.

2 Hide me from the gathering together of the froward: and from the infurrection of wicked doers.

3 Who have whet their tongue like a fword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

felves in mischief: and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practife it: that they keep scorer among themselves every

man

The xij. Day. PSALMS. The xij. Day

man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive

that it is his work.

joyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

EVENING PRAYER.

Te decet bymnus. PSAL. 65.

Thou, O God, art praifed in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all

flesh come.

3 My misdeeds prevail against me: O be thou mer-

ciful unto our fins.

4 Bleffed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousnels, O God of our falvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

of the sea: and the noise of his waves, and the madness

of the people.

8 They also that dwell in the uttermost parts of the earth, shall be asraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest

it very plenteous.

of The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furfows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

with thy goodness: and thy

clouds drop fatness.

the dwellings of the wilderness: and the little hills shall rejoyce on every side.

of theep: the valleys also

hall

The xij. Day. PSALMS. The xij. Day

that they shall laugh and sing

Jubilate Deo. PSAL. 66.

Be joyful in God, all ye lands: fing praises unto the honour of his Name, make his praise to be glorious.

works: through the greatness of thy power shall thine enemies be found liars unto thee.

yorship thee: sing of thee

and praise thy Name.

4 O come hither and behold the works of God: how wonderful he is in his doing toward the children of men.

of He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

of He ruleth with his power for ever, his eyes behold the people: and fuch as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our foul in life: and suffereth not our

feet to flip.

o For thou, O God, half proved us: thou also half wied us, like as silver is tried

into the fnare: and laidst trouble upon our loyns.

ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

house with burnt-offerings; and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

fat burnt-facrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my foul.

my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

me: and confidered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Od be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy faving health among all nations.

3 Let

The xiii. Day. PSALMS. The xiii. Day

thee, O Gold : yea, let all the people praise thee.

joyce and be glad: for thou halt judge the folk righteoully, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the

people praise thee.

bring forth her increase: and God, even our own God shall give us his bleffing.

all the ends of the world shall

fear him.

MORNING PRAYER.

Exurgat Deus. PSAL. 68.

Et God arife, and let his enemies be scattered let them also that hate him flee before him.

2 Like as the smoak vanisher, so shalt thou drive them away: and like as wax meltethat the fire, so let the ungodly perish at the presence of God.

glad and rejoyce before Gode let them also be merry and

joyfuld vada andr of

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praises unto his Name: magnifice him that rideth upon the heavens as it were upon an horse; praise him in his Name Jah, and rejoyce before him.

therless, and defendeth the cause of the widows: even God in his holy habitation.

keth men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

of God, when thou wenter forth before the people: when thou wentest through

the wilderness.

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

gracious rain upon thine inheritance: and refreshedst it

when it was weary.

dwell therein; for thou, O God, hast of thy goodness prepared for the poor.

word : great was the compa-

ny of the preachers.

mies did flee, and were difcomfitted: and they of the houshold divided the spoil.

among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

T 2 14 Whe

The xiij Day. PSAUMS. The xiij Day.

feattered kings for their lake: then were they as white as fnow in Salmon.

is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

daily: even the God who helpeth us, and poureth his

benefits upon us.

the God of whom cometh falvation: God is the Lord, by whom we escape death.

head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

how thou goest: how thou my God and King goest in

the fanctuary.

25 The fingers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the

ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath fent forth strength for thee: stablish the thing, O God, that thou hast wrought in us,

29 For thy temples fake at Jerusalem: so shall kings bring presents unto thee.

when the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war,

Then shall the princes come out of Egypt: the Morians land shall soon

ftretch

The xiii. Day. PSALMS. The xiii. Day

God. On the hands unto

32 Sing unto God, O ye kingdoms of the earth: O fing praises unto the Lord,

33 Who fitteth in the heavens over all, from the beginning: lo, he doth fend out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel; his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people; bleffed be God.

EVENING PRAYER.

Salvum me fat. PSAL. 69.

Salvum me fat. PSAL. 69.

Salvum me fat. PSAL. 69.

Waters are come in, even unto my foul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the flouds run over me.

3 I am weary of crying, my throat is dry: my fight faileth me for waiting fo long upon my God.

4 They that hate me without a cause are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, from thee.

6 Let not them that trust in thee, O Lord God of hosts, be assumed for my cause: let not those that seek thee, be consounded through me, O Lord God of Israel.

7 And why? for thy fake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

my self with fasting: and that was turned to my reproof.

and they jested upon me,

12 They that fit in the gate, speak against me: and the drunkards make songs upon me.

prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy falvation.

15 Take me out of the mire, that I fink not: O let me be delivered from them that hate me, and out of the deep waters.

floud drown me, neither let

T 3 the

1 BE X111. 1947. The XIII. Day. PSAILMS.

the deep swallow me up. and let not the pit shut her

mouth upon me.

17 Hearme, O Lord, for thy loving kindness is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O hafte thee, and

hear me.

10 Draw nigh unto my foul, and fave it: O deliver me, because of mine enemies.

20 Thou haft known my reproof, my shame, and my dishonour: mine adversaries

are all in thy fight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a fnare to take themselves withal; and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and ever bow thou down their backs.

27 Pour out thine indignation upon them; and let thy wrathful displeasure take hold of them.

26 Let their habitation b void: and no man to dwel in their tents

27 For they perfecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wound ed.

28 Let them fall from one wickedness to another: and not come into thy righteoulnels.

29 Let them be wiped out of the book of the living and not be written among

the righteous: poor and in heaviness: thy help, O God, hall lift me up.

31 I will praise the Name of God with a fong: and magnifie it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall confider this, and be glad: feek ye after God, and your foul hall live.

34 For the Lord heareth the poor: and despiteth not

his priloners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will fave Sion, and build the cities of Juda: that men may dwell there, and have it in possession,

37 The posterity also of his servants shall inherit it:

and

The XIV DAY PSALMS, The XIV Day and they that love his Name, hall dwell therein. 271 ly : out of the hand of the Deus in adjutorium. PSAL. 70.

TAfte thee, O God, to deliver me : make hafte to help me, O Lord.

Let them be ashamed and confounded, that feek after my foul! let them be turned backward and put to confusion, that with me evil.

2 Let them for their reward be foon brought to fhame: that cry over me. There, there.

4. But let all those that seek thee, be joyful and glad in thee: and let all frien as delight in thy falvation, fay alway. The Bord be praised.

As for the, I am poor and in milery? hafte thee un-

to me, O God.

6 Thon are my helper, and my Redeemer: O Lord, make no long tarrying.

MORNING PRAYER. In te. Domine. PSAL, 71. Nother, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness incline thine ear unto me, and fave me,

Be thou my ftrong hold, whereanto Imay alway refore: thou hast promised to help me, for thou are my house of defence, and my calle.

- 9 Deliver me, Q my God,

out of the hand of the ungodunrighteous and cruel man.

4 For thou, O Lord God art the thing that I long for : thou art my hope even from will make

my youth.

Through thee have I been holden up ever fince I was born thou att he that took me out of my mothers womb, my praise shall be always of thee

of I am become as it were a monfter unto many : but my

fure truft is in thee band y

Oler my mouth be filled with thy praise: that I may fing of thy glory and honour all the day long. The

8 Cast me not away in the time of age : forfake me not when my ftrength falleth me.

9 For mine enemies speak against me, and they that lay wait for my foul, rake their counfel together, laying God hath forfaken him, perfecute him, and take him, for there is none to deliver him.

or Go not far from me. O God: my God; ollafte thee to help me on ever sem barro

Tri Let them be confounded and periffichat are ugainft my foul : then be govered with shame and dishonour that feek to do me evil.

12. As for me I will patiently abide alway: and will praise thee move and more.

I2 My

The xiv. Day. PSALMS. The xiv. Day.

fpeak of thy righteousness and salvation: for I know,

frength of the Lord God: and will make mention of the righteouines only.

me from my youth up until now: therefore will I tell of

thy wondrous works.

in mine old age, when I am gray-headed until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

God, is very high: and great things are they that thou haft done: O God, who is like

unto thee

I? MY

18 O what great troubles and adversities hast thou showed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

to great honour: and comforted me on every fide.

thee and thy faithfulness, O God, playing upon an infirument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

when I fing unto thee; and

fo will my foul whom thou haft delivered.

talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

Dew, judicium. PSAL. 72.

Ive the King thy judgments, O God: and
thy righteousness unto the

Kings fon.

2 Then shall he judge thy people according unto right: and defend the poor.

The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee as long as the sun and moon endureth: from one generation

to another.

6 He shall come down like the rain into a sleece of wood: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the floud unto the worlds end.

9 They that dwell in the wilderness, shall kneel be-

fore

ore him; his enemies shall

and of the isles shall give prefents; and the kings of Arabia and Saba shall bring gifts.

before him: all nations shall

do him fervice.

poor, when he crieth: the needy also, and him that hath no helper.

to the simple and needy: and shall preserve the souls of the

poor.

fouls from falshood and wrong: and dear shall their blood be in his fight.

him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall be be praised.

of corn in the earth, high upon the hills; his fruit shall shake like Libanus, and shall be green in the city like grass

upon the earth, to good ont

for ever, his Name shall endure for ever, his Name shall remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Bleffed be the Lord God,

even the God of Ifrael: which only doeth wondrous things;

Name of his Majesty for ever: and all the earth shall be filled with his Majesty.

Amen, Amen.

EVENING PRAYER.

Quam bonus Ifrael. PSAL.73.

Ruly God is loving unto

Ifrael: even unto fuch

vere almost gone: my treadings had well-nigh slipt.

as are of a clean heart.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

of death: but are lufty and

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmedwith cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy a their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10. There

The xiv. Day. PSALMS. T

Therefore fall the peoele unto them: and thereout nck they no small advantage.

Tufh, fay they, how hould God perceive it : is there knowledge in the most

High?

- 12 Lo, these are the ungodly, these prosper in the world, and these have riches possession: and Isaid, Then have I cleanfed my heart in vain, and washed mine hands in innocency.

- 13 All the day long have I been punished: and chastened

every morning. Value bath s

14 Yea, and I had almost Caid even as they : but lo, then should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too

hard for me, of reads own paul

16 Until I went into the fanctuary of God: then underfood I the end of these men:

Namely, how thou dost Let them in flippery places: and castest them down, and destroyes them. di base delle

18 Oh how fuddenly do they confume : perifh, and

come to a fearful end!

y Yea, even like as a dream when one awaketh: fo shalt thou make their image to vanish out of the city.

1 20 Thus my heart was griered : and it went even through

my reins.

27 So foolish was I and ignorant: even as it were a beaft before thee, want on I of

- 22 Nevertheles, I am alway by thee : for thou haft holden me by my right hand.

23 Thou first guide me with thy counfel : and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I defire in comparison of thee. deglan or

25 My flesh and my heart faileth but God is the ftrength of my heart, and my portion

for ever.

26 For lo, they that for fake thee, shall perish : thou hast deftroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to fpeak of all thy works in the gates of the daughter of Sions an ed land crown

Ut quid Deus? PSAE. 74.

God, wherefore art thou ablent from us fo long: why is thy wrath fo hot against the sheep of thy pasture?

2 Othink upon thy congregation: whom thou haft purchafed and redeemed of old.

Think upon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt

4 Lift up thy feet that thou mayest utterly destroy every.

done evil in thy fanctuary.

Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

of He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof; with axes and hammers:

8 They have fet fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they faid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land,

there is not one prophet more; no not one is there among us that understandeth any more.

any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

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thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

old: the help that is done upon earth, he doeth it himself.

14 Thou didst divide the

fea through thy power: thou brakest the heads of the dragons in the waters.

of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

fountains and waters out of the hard rocks: thou driedst up mighty waters.

the night is thine: thou hast prepared the light and the sun.

ders of the earth: thou haft made fummer and winter.

how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

nant: for all the earth is full of darkness, and cruel habitations.

away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of

Thexy. Day. PSAIMS. The XV. Day

thine enemies: the prefumption of them that hate thee, increaseth ever more and more.

MORNING PRAYER. Confitebimur tibi. PSAL. 75. Nto thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and ill the inhabiters thereof: I bear up the pillars of it.

I faid unto the fools, Deal not so madly: and to the ungodly, Set not up your hom. A ver home delide

6 Set not up your horn on high: and speak not with a fiff neck. one on to abar must

For promotion cometh neither from the east, nor from the west: nor yet from the outh three entellarout and

8 And why? God is the Judge: he putteth down one, and fetteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the ame. sens tolues awo oned

10 As for the dregs thereof: all the ungodly of the earth, shall drink them, and uck them out,

III But I will talk of the God of Jacob: and praise him

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judea. PSAL. 76. IN Jury is God known: his Name is great in Ifrael.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the fword, and the battel.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have flept their fleep: and all the men whole hands were mighty, have found nothing.

6 At thy rebuke, O God of lacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy light, when thou art angry?

8 Thou didft cause thy judgment to be heard from heaven: the earth trembled, and was still,

9 When God arose to judgment: and to help all the

meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

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your God, and keep it, all ye that are round about him: bring prefents unto him that ought to be feared.

of princes: and is wonderful among the kings of the earth.

Voce mea ad. PSAL. 77.

Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I fought the Lord: my fore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I

cannot speak.

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5 I have confidered the days of old: and the years

that are past.

6 I call to remembrance my fong: and in the night I commune with mine own heart, and fearch out my spirits.

7 Will the Lord absent himself for ever: and will he

be no more intreated?

8 Is his mercy clean gone for ever: and is his promife come utterly to an end for evermore?

be gracious: and will he shut up his loving-kindness in displeasure?

own infirmity: but I will remember the years of the right hand of the most Highest.

works of the Lord: and call to mind thy wonders of old time.

thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God

as our God?

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

livered thy people: even the fons of Jacob and Joseph.

God, the waters faw thee, on were afraid: the depths also were troubled.

water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withal.

and thy paths in the great waters: and thy footsteps are not known.

20 Thou

ple like sheep: by the hand of Moses and Aaron.

EVENING PRAYER.

Assendite, popule. PSAL. 78.

Lar my law, O my people: incline your ears
unto the words of my mouth.

a parable: I will declare hard fentences of old:

and known: and fuch as our fathers have told us:

That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

with Jacob, and gave Ifrael a law: which he commanded our forefathers to teach their children:

might know it: and the children which were yet unborn:

they came up; they might

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments

o And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart

aright, and whose spirit cleaveth not stedsally unto God;

Ephraim: who being harneffed and carrying bows, turned themselves back in the day of battel.

venant of God: and would not walk in his law;

done: and the wonderful works that he had shewed for them.

he in the fight of our forefathers in the land of Egypt: even in the field of Zoan.

let them go through: he made the waters to stand on an heap.

led them with a cloud: and all the night through with a light of fire.

in the wilderness: and gave them drink thereof, as it had been out of the great depth.

of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they finned more against him: and provoked the most Highest in the wilderness.

their hearts: and required meat for their lufts.

20 They

DE XV. Day. PSALMS. The XV. Day.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide sless for his people?

this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displea-

fure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the

doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven

26 So man did eat angels food: for he fent them meat

enough.

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27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the

fand of the fea.

29 He let it fall among their tents: even round about their habitation.

30So they did eat, and were well filled, for he gave them their own defire: they were

20 They spake against God not disappointed of their luft.

yet in their mouths, the heavy wrath of God came upon them, and flew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they finned yet more: and believed not his wondrous works.

did he consume in vanity: and their years in trouble.

34 When he flew them, they fought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was fo merciful, that he forgave their misdeeds: and destroyed them not.

ed he his wrath away: and would not suffer his whole displeasure to arise.

40 For he confidered that they were but flesh: and that they were even a wind that

palleth

The XV. Day. PSALMS. The XV. Day

paffeth away, and cometh not

provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the

holy One in Ifrael.

his hand: and of the day when he delivered them from the hand of the enemy;

his miracles in Egypt: and his wonders in the field of

Zoan. Anni: mid suguel

into blood: so that they might not drink of the rivers.

them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpiller: and their labour unto the grashopper.

48 He destroyed their vines with hail-stones: and their nulberry-trees with the frost.

49 He smote their cattel also with hail-stones: and their stocks with hot thunder-bolts.

for He cast upon them the feriousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-

born in Egypt: the molt principal and mightiest in the dwellings of Ham.

ple, he led them forth like fheep: and carried them in the wilderness like a flock.

fafely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his fanctuary: even to his mountain which he purchased with

his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took fore

displeasure at Israel;

or So that he forfook the tabernacle in Silo: even the tent that he had pitched among men.

62 He

th

oz He delivered their power into captivity: and their beauty into the enemies hand.

of He gave his people over also unto the fword: and was wroth with his inheritance.

64 The fire confumed their young men; and their maidens were not given to marriage.

of Their priests were slain with the sword: and there were no widows to make la-

one out of fleep: and like a riant refreshed with wine.

in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

Juda: even the hill of Sion which he loved.

temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

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the ews great with young ones, he took him: that he might feed Jacob his people, and Ifrael his inheritance.

73 So he fed them with a

faithful and true heart: and ruled them prudently with all his power.

Morning Prayer Deus, venerunt. Psal. 79.

God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerufalem an heap of stones.

fervants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beafts of the land.

3 Their blood have they fhed like water on every fide of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old fins, but have mercy upon us, and that foon: for we are come to great misery.

9 Help us, O God of our

falvation, for the glory of thy Name: O deliver us. and be merciful unto our fins for thy Names fake.

10 Wherefore do the heathen fay: Where is now their

God?

II O let the vengeance of thy fervants blood that is fhed: be openly shewed upon the heathen in our fight.

12 O let the forrowful fighing of the prisoners come before thee: according to the greatnels of thy power, preferve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, feven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Ifraet. PSAL. 80. T TEar, O thou shepherd of Ifrael, thou that leadest Joseph like a sheep: fhew thy felf also, thou that fittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stirup thy Arength, and come and help us.

3 Turn us again, O God: flew the light of thy countenance, and we shall be whole.

4 O Lord God of hofts how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givelt them plenteousness of tears to drink de drive the

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to fcorn bing neal T

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we hall be whole. Total ab.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it; and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the fea: and her boughs unto the river.

12 Why halt thou then broken down her hedge: that all they that go by, pluck off her grapes ? slode off ar

13 The wild boar out of the wood doth root it up: and the wild beafts of the field devour it.

14 Turn thee again, thou God of hofts, look down from heaven: behold, and vifit this vine; and of st

IS And

vineyard that the place of the vineyard that the right hand hath planted; and the branch that thou madelt so strong for the felf.

cut down: and they shall perish at the rebuke of thy

countenance. It noon au allana

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the man of thy right hand: and upon the fon of man whom thou madelt fo strong for thine own felf.

18 And so will not we go back from thee: O let us live, and we shall call upon

thy Name. on bon zonimo

God of hofts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. PSAL. 81.

Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

hither the tabret: the merry

harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law

of the God of Jacob.

feph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

the burden: and his hands were delivered from making

the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at

the waters of strife.

I will affure thee, O Ifrael: if thou wilt hearken unto me,

god be in thee: neither shalt thou worship any other god.

who brought thee out of the land of Egypt copen thy mouth wide, and I shall fill it.

not hear my voice: and Ifrael would not obey me.

to their own hearts lufts; and let them follow their own imaginations.

14 O that my people would have hearkned unto me! for if Ifrael had walked in my ways,

down their enemies: and turned my hand against their adversaries.

frould have been found liars: but their time should have endured for ever.

V 2 17 H

them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee.

EVENING PRAYER

Dem sterit. PSAL 82.

he is a judge among gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

or understand, but walk on still in darkness: all the foundations of the earth are out of course.

ods: and ye are all the

7 But ye shall die like ment and fall like one of the princes.

8 Arife, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis? PSAL. 83.

Told not thy tongue, O

God, keep not still filence: refrain not thy felf,

2 For lo, thine enemies

make a murmuring: and they that hate thee have lift up their head.

craftily against thy people and taken counsel against thy secret ones.

4 They have faid, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

for they have cast their heads together with one confent: and are confederate against thee;

The tabernacles of the Edomites and the Ifmaelites: the Moabites and Hagarens;

Amalech; the Philistines, with them that dwell at Tyre.

8 Affur also is joyned with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sifera, and unto Jabin at the brook of Kison;

dor: and became as the dung of the earth.

princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

to our felves: the houses of God in possession.

13 Omy God, make them

like

like unto a wheel: and as the stubble before the wind;

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14 Like as the fire that burneth up the wood: and as the flame that confumeth the mountains.

15 Perfecute them even fo with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may feek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to

shame and perish,

18 And they shall know that thou whose Name is Jehovah: art only the most Highest over all the earth.

Quam dilecta! PSAL.

How amiable are the dwellings: thou Lord of hofts!

2 My foul hath a defire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God

3 Yea, the sparrow hath found her an house, and the fwallow a neft, where she may lay her young: even thy altars, O Lord of holts, my King and my God.

4 Bleffed are they that dwell in thy house: they will be alway praising thee.

5 Bleffed is the man whole strength is in thee: in whole heart are thy ways,

6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

They will go from ftrength to ftrength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hofts hear my prayer : hearken, Q

God of Jacob.

9 Behold, O God, our defender: and look upon the face of thine Anointed.

10 For one day in the courts: is better than a thoufand.

II I had rather be a doorkeeper in the house of my God: than to dwell in the

tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hofts: bleffed is the man that put-

teth his trust in thee.

Benedixifti, Domine. PSAL. 89. Ord, thou art become gracious unto thy land:

thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people; and covered all their fins.

3 Thou hast taken away all thy displeasure: and turn-

ed thy felf from thy wrathful indignation.

our Saviour: and let thine

anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

of Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy fal-

vation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints that they turn not again.

9 For his falvation is nigh them that fear him: that glory may dwell in our land.

together: righteousness and peace have kissed each other.

of the earth: and righteousness hathlooked down from heaven.

12 Yea, the Lord shall shew-loving kindness: and our land shall give her increase,

13 Righteoufness shall go before him: and he shall direct his going in the way.

MORNING PRAYER.

Inclina, Domine. PSAL. 86.

Dow down thine ear, O

D Lord, and hear me: for I am poor and in mifery.

for I am holy: my God, fave thy fervant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily

upon thee.

fervant: for unto thee, O Lord, do I lift up my foul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

my prayer: and ponder the voice of my humble defires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doeft.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

and doest wondrous things:

Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

Lord, my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward

toward me: and thou halt delivered my foul from the nethermost hell.

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fen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me. Fundamenta ejus. PSAL, 87.

Her foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold, ye the Philistines also: and they of Tyre, with the Morians, lo there was he born.

5 And of Sion it shall be reported that he was born in her: and the most High shall stablish her.

it when he writeth up the people: that he was born there.

7 The fingers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

Domine Dens. PSAL. 88.

O Lord God of my falvation, I have cried day and night before thee: O let my prayer enter into thy prefence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth

nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of dark-

ness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou halt put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am To fast in prison; that I cannot get forth.

9 My fight faileth for very trouble: Lord, I have called V 4 daily

daily upon thee, I have stretched forth my hands unto thee,

the dead rife up again, and praise thee?

be shewed in the grave: or thy

be known in the dark: and thy righteousness in the landwhere all things are forgotten?

O Lord: and early shall my prayer come before thee.

thou my foul: and hidest thou thy face from me?

Is I am in misery, and like unto him that is at the point to die: even from my youth up thy terrours have I suffered with a troubled mind.

16 Thy wrathful displeafure goeth over me: and the fear of thee hath undone me.

They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my fight.

EVENING PRAYER.

Misericordias Domini, PSAL.89.

Y song shall be alway of the loving kindness of

the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

fhall be fet up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant,

4 Thy feed will I stablish for ever: and fet up thy throne from one generation to another.

orks: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the faints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

of the sea: thou stillest the wayes thereof when they arise.

Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine,

the

hast laid the foundation of strengthen him. the round world, and all that therein is.

13 Thou hast made the north and the fouth: Tabor and Hermon shall rejoyce in thy Name.

14 Thou haft a mighty arm: strong is thy hand, and

high is thy right hand.

15 Righteousness and equity are the habitation of thy feat: mercy and truth shall go before thy face.

16 Bleffed is the people, O Lord, that can rejoyce in thee: they shall walk in the light of

thy countenance,

17 Their delight shall be daily in thy Name: and in thy righteoulnels shall they make their boaft.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift

up our horns.

19 For the Lord is our defence: the holy One of Ifrael

is our King.

20 Thou spakest sometime in visions unto thy faints, and faidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my fervant: with my holy oyl

have I anointed him.

22 My hand shall hold

the earth also is thine: thou him fast: and my arm shall

23 The enemy shall not be able to do him violence; the fon of wickedness shall not

hurt him.

24 I will fmite down his foes before his face: and plague them that hate him.

25 My truth also and my. mercy shall be with him: and in my Name shall his horn be

exalted.

26 I will fet his dominion also in the sea: and his right hand in the flouds.

27 He shall call me, Thou art my Father: my God, and

my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His feed also will I make to endure for ever; and his throne as the days heaven.

31 But if his children forfake my law: and walk not

in my judgments;

32 If they break my ftatutes, and keep not my commandments: I will visit their offences with the rod, and their in with icourges.

33 Nevertheless, my loving kindness will I not utter-

The XVIJ. Day. PSALMS. The XVIIJ. Day.

ly take from him: nor fuffer

my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have fworn once by my holiness, that I will not fail David.

35 His feed shall endure for ever: and his feat is like

as the fun before me.

36 He shall stand fast for evermore as the moon; and as the faithful witness in heaven.

and forfaken thine Anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by fpoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

42Thou hast taken away the edge of his sword: and givest him not victory in the battel.

down to the ground.

44 The days of his youth hast thou shortned: and covered him with dishonour.

45 Lord, how long wilt thou

hide thy felf, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesses: which thou swarest unto David in

thy truth?

49 Remember, Lord, the rebuke that thy fervants have: and how I do bear in my bofom the rebukes of many

people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed: praised be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

Domine, refugium. PSAL. 90.

T Ord, thou hast been our

refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting and world without end.

3 Thou turnest man to destruction: again, thou sayest, Come again, ye children of

men.

thy fight, are but as yesterday: seeing that is past as a watch in the night.

5 Affoon as thou scatterest them, they are even as a sleep: and fade away suddenly like

the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we confume away in thy displeasure: and are asraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

o For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

our days: that we may apply our hearts unto wisdom.

Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce, and be glad all the days of our life.

after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy fervants thy work: and their children thy

glory.

of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Qui habitat. PSAL. 91.

W Hoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will fay unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

for any terrour by night: nor for the arrow that flieth

by day;

6 For the pestilence that walketh

of

walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall befide thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

p For thou, Lord, art my hope: thou hast set thine house of defence very high.

pen unto thee: neither shall any plague come nigh thy dwelling.

gels charge over thee: to keep thee in all thy ways.

their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy seet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour,

16 With long life will I fatisfie him: and shew him my salvation.

Bonum eft confiteri. PSAL. 92.

It is a good thing to give thanks unto the Lord: and to fing praises unto thy Name, O most Highest;

kindness early in the morning: and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a sool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted, like the horn of an unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see

his

The Xviij. Day. PSALMS. The Xviij. Day.

his luft of mine enemies: and mine ear shall hear his defire of the wicked that arise up against me.

II The righteous shall fourish like a palm-tree: and hall spread abroad like a ce-

dar in Libanus.

12 Such as be planted in the house of the Lord: shall fourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may fnew how true the Lord mystrength is: and that there is no unrighteousnels in him.

EVENING PRAYER. Dominus regnavit. PSAL. 93.

He Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world fo fure: that it cannot

be moved. The broad and a

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2 Ever fince the world began hath thy feat been prepared: thou art from everlasting.

4 The flouds are rifen, O Lord, the flouds have lift up their voice: the flouds lift up

their waves. I to VID 9d1

5 The waves of the fea are mighty, and rage horribly

but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord. are very fure: holiness becometh thine house for ever. Deus ultionum. PSAL 94.

Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, flew thy felf.

2 Arile, thou Judge of the world: and reward the proud

after their deferving.

Lord, how long shall the ungodly: how long shall the

ungodly triumph?

4How long shall all wicked doers speak so disdainfully and make fuch proud boafting?

5 They fmite down thy people, O Lord: and trouble thine heritage." Hol ym au

6 They murder the widow. and the stranger : and put the fatherless to death.

7 And yet they fay, Tufh, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwife among the people: O ye fools when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not fee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thought

The xviii. Day. PSALMS. The xix. Day.

are but vain.

12 Bleffed is the man whom thou chastnest, O Lord: and teachest him in thy law.

12 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forfake his inheritance;

15 Until righteousness turn gain unto judgment: all fuch as are true in heart shall folow it.

ro Who will rife up with me against the wicked; or who will take my part against the evil doers?

17 If the Lord had not helped me : it had not failed, but my foul had been put to filence.

18 But when I faid, My foot hath flipped: thy mercy, O Lord, held me up.

10 In the multitude of the forrows that I had in my heart: thy comforts have refreshed my foul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mifchief as a law?

21 They gather them together against the foul of the righteous: and condemn the innocent blood.

22 But the Lord is my re-

thoughts of man; that they | fuge: and my God is the strength of my confidence.

> 22 He shall recompense them their wickedness and destroy them in their own malice: yea, the Lord our God shall destroy them.

> MORNING PRAPERS Venite, exultemus. Psale 95.

> Come, let us fing unto the Lord: let us heartily rejoyce in the strength of our falvation.

> 2 Let us come before his presence with thanksgiving: and show our selves glad in him with plalms. The bone

> 3 For the Lord is a great God: and a great King above all gods.

> 4 In his hand are all the corners of the earth : and the strength of the hills is his also.

> 5 The fea is his, and he made it : and his hands prepared the dry land.

> 6 O come, let us worship, and fall down: and kneel before the Lord our maker.

> 7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

> 8 Today if he will hear his voice, harden not your hearts! as in the provocation, and as in the day of temptation in the wilderness ; www od T

9 When your fathers tempt-

The xix. Day. PSALMS. The xix. Day.

ed me: proved me, and law

ro Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts, for they have not known my ways;

ny wrath: that they should

Cantate Domino. PSAL. 96.

Sing unto the Lord a new fong: fing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto

unto all people.

4 For the Lord is great, and cannot worthily be praifed: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made

the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord, the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in

the beauty of holines: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world fo fast that it cannot be moved, and how that he shall judge the people righteously.

and let the earth be glad: let the sea make a noise, and all

that therein is.

and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus regnavit. P SAL. 97.

He Lord is King, the earth maybe glad thereof: yea, the multitude of the ifles may be glad thereof.

2 Clouds and darkness are round about him: righteoufness and judgment are the ha-

bitation of his feat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth

faw it, and was afraid.

The hills melted like wax at the presence of the Lord:

The xix. Day. PSALMS. The xix. Day

the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

hat worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy

judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far

above all gods.

fee that ye hate the thing which is evil: the Lord preferveth the fouls of his faints; he shall deliver them from the hand of the ungodly.

light for the righteous: and joyful gladness for such as are

true-hearted. an out nov

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holinefs.

EVENING PRAYER.

Cantate Domino. PSAL. 98.

O Sing unto the Lord a new fong: for he hath done marvellous things.

and with his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his

falvation: his righteousness hath he openly shewed in the fight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a plalm of thanksgiving.

7 With trumpets also and shawms: O shew your selves joyful before the Lord the King:

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteouiness shall he judge the world: and the people with equity.

Dominus regnavit. PSAL. 99.

The Lord is King, be the people never so unpatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is

oreat

The xix. Day. PSALMS. The xix. Day.

great, wonderful and holy.

4 The kings power loveth udgment, thou hast prepared equity: thou hast executed udgment and righteousness in acob.

O magnifie the Lord our God: and fall down before his ootstool, for he is holy.

6 Moles and Aaron among his priefts, and Samuel among fuch as call upon his Name: these called upon the Lord, and he heard them,

7 He spake unto them out of the cloudy pillar: for they kept his teltimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedit their own inventions.

9 O magnifie the Lord our God, and worthip him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. PSAL 100.

Be joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before his presence with a song.

2 Be ye fure that the Lord he is God; it is he that hath made us, and not we our felves: we are his people, and the theep of his pasture.

3 O go your way into his, gates with thankfgiving, and

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thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlafting: and his truth endureth from generation to generation.

Misericordiam. PSAL. 101.

AY fong shall be of mercy and judgment: unto thee, O Lord, will I fing.

2 O let me have understanding: in the way of godlineis.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the fins of unfaithfulness: there shall no fuch cleave unto me.

A froward heart shall depart from me: I will not know

a wicked person.

6 Whofo privily flandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomach: I will

not lufter him.

8 Mine eyes look upon fuch as are faithful in the land: that they may dwell with me.

9 Whofo leadeth a godly life: he shall be my servant.

To There shall no deceitfull person dwell in my house; he that telleth lies, shall not tarry in my fight.

II I shall soon destroy all nto his courts with praise: be the ungodly that are in the

land: that I may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

Domine, exaudi. PSAL. 102.

Hear my prayer, O Lord:
and let my crying come

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right foon.

3 For my days are confumed away like Imoak: and my bones are burnt up as it were

a fire-brand.

4My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaming: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have caten ashes as it were bread: and mingled my drink with weeping;

thine indignation and wrath:

for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered

like grais.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

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have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is

come.

think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his

glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord,

down from his fanctuary: out of the heaven did the Lord

behold the earth;

20 That he might hear the mournings of such as are in captivity; and deliver the children appointed unto death;

21 That

The xx. Day. The xx. Day. PSALMS.

21 That they may declare he Name of the Lord in Sion: and his worship ar Jerusalem;

22 When the people are eathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and

shortned my days.

24 But I faid, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning haft laid the foundation of the earth: and the heavens are the work of thy

hands.

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26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27 And as a velture shalt thou change them, and they shall be changed: but thou art the fame, and thy years

shall not fail.

28 The children of thy lervants shall continue: their feed shall stand fast in thy fight.

Benedic, anima mea. PSALJO3. Raife the Lord, O my foul: and all that is within me praise his holy Name.

2 Praise the Lord, O my foul: and forget not all his benefits. branches.

3 Who forgiveth all thy fin: and healeth all thine infirmities:

4 Who faveth thy life from destruction: and crowneth thee with mercy and loving

kindness:

5 Who fatisfieth thy mouth with good things: making thee young and lufty as an eagle,

& The Lord executeth righteousness and judgment for all them that are opprelfed with wrong.

7 He shewed his ways unto Moles: his works unto the

children of Ifrael.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodnels.

9 He will not alway be chiding: neither keepeth he

his anger for ever.

10 He hath not dealt with us after our fins: nor rewarded us according to our wickednesses.

II For look how high the heaven is in comparison of the earth: fo great is his mercy alfo toward them that fear him.

12 Look how wide also the east is from the west: so far hath he let our fins from us.

12 Yea, like as a father pitieth his own children; even so is the Lord merciful unte them that fear him, 20018

14 For he knoweth where of we are made: he remem-

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breth that we are but dust.

but as grais: for he flourisheth as a flower of the field.

goeth over it, it is gone: and the place thereof shall know

it no more.

ness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon childrens children;

18 Even upon fuch as keep his covenant: and think upon his commandments to do them.

red his feat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Benedic, anima mea. PSALIO4,
Benedic, anima mea. PSALIO4,
DRaife the Lord, O my
foul: O Lord my God,
mour art become exceeding
glorious, thou art cloathed
ith majesty and honour.

2 Thoudeckeft thy felf with

light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 Hemaketh his angels spirits: and his ministers a fla-

ming fire.

of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

at the voice of thy thunder

they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

o' Thou hast set them their bounds which they shall not pass: neither turn again to co-

ver the earth.

ro He sendeth the springs into the rivers: which run among the hills.

drink thereof: and the wild affes quench their thirst.

fowls of the air have their habitation: and fing among the branches.

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The XX. Day, PSALMS. The XX. Day,

from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel: and green herb

for the service of men.

out of the earth, and wine that maketh glad the heart of man: and oyl to make him a cheerful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he

hath planted.

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17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and to are the stony rocks for the conies.

for certain seasons: and the un knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

their prey: do seek their meat from God.

get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide fea also: wherein are things creeping innumerable, both

small and great beafts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

breath go forth, they hall be made: and thou shalt renew the face of the earth.

of the Lord shall endure for eyer: the Lord shall rejoyce in his works.

at the look of him: if he do but touch the hills, they shall smoak.

33 I will fing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words X 3 please

PSALMS, The XXI. Day The XXI. Day.

the Lord.

35 As for finners, they shall be confumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my foul, praise the Lord.

MORNING PRAYER.

Confitemini Domine. PSAL 105.

Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your fong; be of him, and praise him: and let your talking be of all his won-

drous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that feek the Lord.

4 Seek the Lord and his strength: feek his face ever-

more.

Remember the marvellous works that he hath done: his wonders and the judgments of his mouth;

6 O ye feed of Abraham his fervant: ye children of

Jacob his chosen,

7 He is the Lord our God his judgments are in all the world.

8 He hath been mindful of his covenant and promise: that he made to a thouland generations;

9 Even the covenant that

please him: my joy shall be in he made with Abraham: and the oath that he sware unto Ilaac :

> 10 And appointed the same unto Jacob for a law: and to Ifrael for an everlasting testa-

II Saying, Unto thee will I give the land of Canaan; the lot of your inheritance.

12 When they were yet but a few of them: and they

strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reproved even kings for their fakes.

15 Touch not mine nointed: and do my prophets

16 Moreover he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had fent a man before them: even Joseph who was fold to be a bondiervant;

18 Whole feet they hurt in the stocks: the iron entred

into his foul;

19:Until the time came that his cause was known: the word of the Lord tried him.

20 The king lent, and delivered him: the prince of the people let him go free.

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of his house: and ruler of all his substance;

his princes after his will: and teach his senatours wisdom.

23 Ifrael also came into Egypt: and Jacob was a stranger in the land of Ham.

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24 And he increased his people exceedingly: and made them stonger than their enemies;

25 Whose heart turned so, that they hated his people and dealt untruly with his servants.

26 Then fent he Moses his fervant: and Aaron whom he hath chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and flew their fish.

forth frogs: yea, even in their kings chambers.

there came all manner of flies: and lice in all their guarters.

32 He gave them hailstones for rain: and slames of fire in their land.

fo and fig-trees: and destroy-

ed the trees that were in their coalts.

34 He spake the word, and the grashoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the firstborn in their land: even the chief of all their strength.

36 He brought them forth also with filver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembred his holy promife: and Abraham his fervant.

42 And he brought forth his people with joy: and his choien with gladness;

of the heathen: and they took the labours of the people in possession;

44 That they might keep his fatures: and observe his laws.

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be xxj. Day. PSALMS, The xxj. Day.

EVENING PRAYER. Confitemini Domino. PSAL. 106.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Bleffed are they that alway keep judgment: and do

righteouinels.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

That I may fee the felicity of thy chosen: and reoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have finned with our fathers: we have done amiss,

and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the lea, even at the Red sea.

8 Nevertheless, he helped them for his Names fake: that he might make his power to

be known.

9 He rebuked the Red sea, also, and it was dried up: so he led them through the deep, as through a wildernels.

10 And he faved them from the adversaries hand: and de-

livered them from the hand of

the enemy.

II As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and fang praise unto

him.

13 But within a while they forgat his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the defert.

15 And he gave them their defire: and fent leanness withal into their foul.

16 They angred Moses also in the tents: and Aaron the

faint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the

molten image.

20 Thus they turned their glory: into the fimilitude of a galf that eateth hay.

21 And they forgat God their Saviour: who had done so great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red sea.

The XXJ. Day, PSALMS. The XXJ. Day,

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away, his wrathful indignation, lest he should destroy them.

of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

among the nations: and to featter them in the lands.

28 They joyned themselves unto Baal-peor: and ate the offerings of the dead.

him to anger with their own inventions: and the plague was great among them.

and prayed: and so the plague ceased.

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31 And that was counted unto him for righteousness: among all posterities for evermore.

the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them; 35 But were mingled among the heathen: and learned their works.

worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

of the Lord kindled against his people: infomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude

of his mercies: yea, he made all those that led them away

captive to pity them.

45. Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boaft of thy praise.

of Israel, from everlasting, and world without end: and let all the people say, Amen.

MORNING PRAYER.
Confitemini Domino. PSAL, 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

of the lands, from the east, and from the west: from the north, and from the south.

4 They went aftray in the wildernels out of the way: and found no city to dwell in;

5 Hungry and thirsty: their foul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their diftress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he fatisfieth the empty foul: and filleth the hungry foul with goodness;

10 Such as fit in darkness, and in the shadow of death; being fast bound in misery and iron.

against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diffress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their foul abhorred all

manner

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manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He fent his word and healed them: and they were faved from their destruction.

ore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the facrifice of thanksgiving: and tell out his works with gladness!

23 They that go down to the fea in ships: and occupy their business in great waters,

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which listeth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their foul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their diffress.

29 For he maketh the storm to cease: so that the waves thereof are still. cause they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the flouds into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he fetteth the hungry: that they may build them a city to dwell in.

37 That they may fow their land, and plant vineyards: to yield them fruits of increase.

38 He bleffeth them, for that they multiply exceedingly: and fuffereth not their cattel to decrease.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil intreated through tyrants: and lot them wander

out

out of the way in the wilderness;

poor out of misery: and maketh him housholds like a flock of sheep.

42 The righteous will confider this and rejoyce: and the mouth of all wickedness

hall be stopped.

43 Whoso is wife will ponder these things: and they shall understand the loving kindness of the Lord.

EVENING PRAYER.
Paratum cor meum. PSAL, 108.

God, my heart is ready, my heart is ready: I will fing and give praise with the best member that I have.

2 Awake thou lute, and harp: I my felf will awake

right early.

3 I will give thanks unto thee, O Lord, among the people: I will fing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thy felf, O God, above the heavens: and thy glory above all the earth.

be delivered: let thy right hand fave them, and hear thou me.

7 God hath spoken in his holiness: I will rejoyce there-

fore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

the strong city: and who will bring me into Edom?

us, O God: and wilt not thou, O God, go forth with our hofts?

12 O help us against the enemy: for vain is the help of man.

do great acts: and it is he that shall tread down our enemies.

Deus laudum. PSAL. 109.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and sought against me without a cause,

3 For the love that I had unto them, lo, they take now my contrary part: but I give my felf unto prayer.

4 Thus have they reward-

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The xxij. Ddy. PSALMS. The xxij. Day.

ed the evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few:

8 Let his children be fatherless: and his wife a widow.

gabonds, and beg their bread: let them feek it also out of desolate places.

fume all that he hath: and let the stranger spoil his labour.

to pity him: nor to have compassion upon his fatherless children.

destroyed: and in the next generation let his name be clean out out.

13 Let the wickedness of his fathers be had in remembrance in the fight of the Lord: and let not the fin of his mother be done away.

fore the Lord: that he may root out the memorial of them from off the earth;

nind was not to do good: but perfecuted the poor helples man, that he might flay him that was vexed at the heart.

fing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He cloathed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oyl into his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withal.

the Lord unto mine enemies and to those that speak evil

20 But deal thou with me,O Lord God, according unto thy Name: for fweet is thy mercy.

21 O deliver me, for I am helples and poor: and my heart is wounded within me.

dow that departeth: and am driven away as the grashopper.

through fasting: my sless is dried up for want of fatness.

24 I became also a reproach anto them: they that looked apon me, shaked their heads.

God: O fave me according to thy mercy.

26 And they shall know, how that this is thy hand : and

that

The xxiii Day. PSALMS. The xxiii. Day.

har thou, Lord, haft done it.

yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoyce.

be cloathed with shame: and let them cover themselves with their own consusion as

with a cloak. I wod gid our

great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to fave his soul from unrigh-

cous judges. It slods of

MORNING PRAYER.
Dixit Dominus. PSAL. 110.

Lord: Sit thou on my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy power out of Sion: be thou ruler even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will-offerings with an holy worship: the dew of thy birth is of the womb of the morning.

will not repent: Thou art a Priest for ever after the order

of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. PSALIII.

Lord with my whole heart: fecretly among the faithful, and in the congregation.

are great: fought out of all them that have pleasure there-

in.

3 His work is worthy to be praifed and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

The works of his hands are verity and judgment: all his commandments are true.

8 The

The xxiii, Day, PSALMS. The xxiii, Day.

8 They stand fast for ever and ever: and are done in

truth and equity.

o He fent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

to The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereaster; the praise of it endureth for ever.

Beatu vir, PSAL. 112.

BLeffed is the man that feareth the Lord: he hath great delight in his commandments.

2 His feed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteoufness shall be in his house; and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart flandeth fast, and believeth in the Lord.

& His heart is stablished,

and will not shrink: until he see his desire upon his enemies.

o He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

PRaise the Lord, ye servants: O praise the Name of the Lord.

2 Bleffed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praifed: from the rifing up of the fun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

y Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and listeth the poor out of the mire.

7 That he may fet him with the princes of his people.

8 He maketh the barren woman to keep house; and to be a joyful mother of children.

EVEN

The xxiii. Day: PSALMS. The xxiii. Day.

EVENING PRAYER. In exitu Ifrael. PSAL. 114.

Hen Ifrael came out of Egypt: and the house of Jacob from among the strange people,

2 Juda was his fanctuary:

and Ifrael his dominion.

3 The fea faw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou fea, that thou fleddeft: and thou Jordan, that thou walt driven back?

6 Ye mountains that ye skipped like rams: and ye Little hills like young fheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

Nonnobis, Domine. PSAL. 115. Ot unto us, O Lord,

not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths fake.

2 Wherefore shall the heathen lay: Where is now their

God ?

3 As for our God, he is in heaven: he hath done whatloever pleased him.

4 Their idols are filver and

gold: even the work of mens hands.

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5 They have mouths and speak not : eyes have they and fee not.

6 They have ears and hear not: noles have they and

fmell not.

They have hands and handle not, feet have they and walk not : neither speak they through their throat.

8 They that make them'are like unto them: and fo are all fuch as put their truft in them.

9 But thou house of Israel, trust thou in the Lord: he is their fuccour and defence.

10 Ye house of Aaron, put your trult in the Lord: he is their helper and defender.

II Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron?

13 He shall bless them that fear the Lord: both imall

and great.

14 The Lord shall increase you more and more: you and vour children.

15 Ye are the bleffed of the Lord: who made heaven

and earth.

16 All the whole heavens are the Lords: the earth hath

xxiv. Day. PSALMS. The xxiv. Day.

he given to the children of Lord: in the land of the ולולכי בכינגים מחם ימים

that go down into filence.

18 But we will praise the hafte, All men are liars. Lord: from this time forth for evermore. Praise the Lord.

MORNING PRAYER Dilexi, quoniam. PSALITE.

I Am well pleased : that the Lord hath heard the the Name of the Lord. oice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

7 The fnares of death compassed me round about: and the pains of hell gat hold upon me: on land I ar

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I befeech thee, deliver my foul, and nov. son

Gracious is the Lord, and righteous: yea, our God 16 I will pay my vows unis merciful.bus .mod ouni

simple: I was in misery, and of the Lords house, even in he helped me, I odi chro I

7 Turn again then unto Jem. Praise the Lord. thy rest, O my soul: for the Laudate Dominum. PSALITY.

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8 And why? thou hast de-livered my soul from death: all ye nations.

living.

17 The dead praise not 1 10 I believed, and therehee, O Lord neither all they fore will I speak, but I was fore troubled; I faid in my

> II What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

> 12 I will receive the cup of falvation: and call upon

13 I will pay my vows now in the presence of all his people: right dear in the fight of the Lord is the death of his faints.

14 Behold, O Lord, how that I am thy fervant: I am thy fervant, and the fon of thine handmaid, thou hast broken my bonds in funder.

15 I will offer to thee the facrifice of thanksgiving: and will call upon the Name of the Lord.

to the Lord, in the fight of 6 The Lord preferveth the all his people; in the courts the midst of thee, O Jerusa-

Lord hath rewarded thee. Praise the Lord, all ye heathen: praise him,

mine eyes from tears, and my 2 For his merciful kind-feet from falling. hels is ever more and more 9 I will walk before the towards us: and the truth of

The xxiv. Day. PSALMS. The xxiv. Day the Lord endureth for ever, to 12 They came about me Praise the Lord. Confitemini Domino. PSAL. 118.

Give thanks unto the Lord, for he is gracious : because his mercy en 13 Thou hast thrust fore dureth for ever.

2 Let Head now confess that he is gracious: and that his mercy endurerh for ever

3 Let the house of Aaron my falvation mines was the now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confeis : That his mercy endureth for ever.

in trouble : and the Lord Lord bath the preeminence: heard me at large.

I will not fear what man docth unto me.

7 The Lord taketh my of the Lord part with them that help me: 18 The Lord hath chaftned therefore fhall I fee my de- and corrected me : but he hath fire upon mine enemies. | not given me over unto death

the Lord : than to put any righteoutness : that I may go confidence in man. into them, and give thanks

of It is better to trust in unto the Lord the Lord: than to put any 20 This is the gate of the confidence in princes. Lord: the righteous shall en

10 All nations compaffed ter into italians me round about : but in the 21 I will thank thee, for Name of the Lord will I de- thou haft heard me: and an throy them. House become shy falvation.

II They kept me in on 1 22 The fame Rone which every fide, they kept me in, I the builders refused : is be fay, on every fide? but in the come the head frome in the Name of the Lord will be decener. froy them.

like bees, and are extind even as the fire among the thorns : for in the Name of the Lord I will destroy them.

at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my fong : and is become

The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pals.

I called upon the Lord 16 The right hand of the the right hand of the Lord o The Lord is on my fide: | bringeth mighty things to pals.

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17 I shall not die, but live: and declare the works

8 It is better to trust in 19 Open me the gates of

23 FL

The xxiv. Day. Ms. The XXIV. DAN. 6 So shall I not be confound-24 This is the Lords doing and it is marvellous in our eyes. ed: while I have respect unto all thy commandments. 24 This is the day which the Lord hath made: we will 1079 I will thank thee with an rejoyce and be glad in it. unfeigned heart : when I shall have learned the judgments 11 25 Holp me how, O'Lord of the righteouffiels. O Lord, fend us now profile. will keep thy ceremowill run the way our 26 Bleffed be he that comnies: Oforfake me not urterly. eth in the Name of the Bord In quo corriget? Pierewithal hall we have wished you good luck, ye that are of the house young man cleanse his way : even by ruling himof the Dord. maga 27 God is the Lord who felf after thy word. hath frewed as light; bind the 2 With my whole heart facrifice with cords, yea, even have I lought thee: O let unto the horns of the altar. me not go wrong out of thy 28 Thou art my God, and Commandments. Thy words have I hid I will thank thee Thou art my God, and I will praise thee. within my heart that I should 29 O give thanks unto the not fin against thee. Dord, for he is gracious: and 4 Bleffed art thou, O Lord: his mercy endureth for ever. O teach me thy flatutes. lacline my pears un 5 With my lips have I been EVENING PRAYER relling: of all the judgments Beati immaculati. PSAL. 119. of thy mouth. Leffed are those that are 6 Thave had as great delight in the way of thy testimonies: undefiled in the way : and walk in the law of the Lord. as in all manner of riches. 2 Bleffed are they that keep 7 I will talk of thy comhis restimonies : and feek him mandments : and have respect unto thy ways. with their whole heart. For they who do no 8 My delight shall be in wickedness walk in his ways. thy statutes, and I will not 4. Thou half charged: that we shall diligently keep thy forget thy word. Retribue fervo tuo. commandments. Do well unto thy fer-10 that my ways were vant: that I may live made for liket! that I might and keep thy word. set only fractics! "2 Open chou mine eyes:

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The XXV. Day. PSALMS. The XXV. Day

that I may fee the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My foul breaketh out for the very fervent defire; that it hath alway unto thy judgments.

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellers.

Adhasis pavimento.

Y foul cleaveth to the dust: O quicken thou me according to thy word.

2 I have knowledged my ways, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My foul melteth away for very heaviness: comfort thou me according unto thy word.

of lying: and cause thou me to make much of thy law.

of truth; and thy judgments have I laid before me

7 I have stuck unto the testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou haft fet my heart at liberty.

MORNING PRAYER.

Legem pone.

Each me, Q Lord, the way of thy statutes: and I shall keep it unto the end.

and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my defire.

4 Incline my heart unto thy testimonies; and not to coverousness.

lest they behold vanity: and quicken thou me in thy way

6 O stablish thy word in thy servant: that I may sea thee.

7 Take away the rebuke that I am afraid of: for the judgments are good.

8 Behold, my delight is it thy commandments: O quick en me in thy righteouspess.

Et veniat super me, come also unto me,

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The xxv. Day. PSALMS. The xxv. Day.

Lord: even thy falvation, according unto thy word.

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2 So shall I make answer unto my blaiphemers: for my trust is in thy word.

2 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

- 4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I feek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

Think upon thy fervant, as concerning thy word: wherein thou halt cauled me to put my trust.

2 The same is my comfort, in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in derifion: yet have I not shrinked from thy

4 For I remembred thine everlatting judgments, O Lord: and received comfort.

I am horribly afraid:

for the ungodly that forfake thy law.

6 Thy statutes have been my longs: in the house of

my pilgrimage.

- 7 I have thought upon thy Name, O Lord, in the nightfeafon: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

Hou art my portion, O Lord: I have promiled

to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimo-

nies.

4 I made hafte, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rife to give thanks unto thee: because of thy righteous judgments. Val mis

7 I am a companion of all them that fear thee: and keep thy commandments.

8. The earth, O Lord, is full of thy mercy: O teach me thy statutes. would be

ino aneurs are right: and that

May. PSALMS. I nexxv. Day. Bonitatem fecifii. well ve

Lord, thou half dealt o graciously with thy fervant: according untothy word.

2 Q learn me true underflanding and knowledge: for I have believed thy commandments.

2 Before I was troubled I went wrong: but now have I kept thy word. well. oil

4 Thou are good and gradious: O teach me thy statutes

The proud have imagin ned a lie against me: but I will keep thy commandments with my whole heart.

Their heart is as fat as brawn : but my delight hath; been in thy law:

- 7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: than thoufands of gold and filver.

EVENING PRAYER. Manus tua fecerunt me.

Hy hands have made me and fashioned me : Drive me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they fee me: because I have put my thist in the word way

I know, O Lord, that thy udements are right: and that

thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kind ness be my comfort; according to thy word unto thy fervant.

f O let thy loving mercies come unto me, that I may live: for thy law is my delight.

n

Let the proud be confounded, for they go wickedly about to deftroy me: but I will be occupied in thy commandments.

7 Let fuch as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be found in thy statutes ! that I be not ashamed.

Defecit anima mea.

Y foul hath longed for thy falvation : and I have a good hope because of thy word.

2 Mine eyes long fore for thy word: faying, O when wilt thou comfort me?

3 For I am become like a bottle in the imoak : yet do I not forget thy statutes.

4 How many are the days of thy fervant? when wilt thou be avenged of them that perlecute me ?

The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perfecute me falfly, O be thou my help.

They

The XXV. Day. PSALMS. TheXXVI. Day.

an end of me upon earth? but I forlook not thy commandments.

8 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy

mouth.

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In aternum, Domine.

Lord, thy word: endu reth for ever in heaven. 2 Thy truth also remain eth from one generation to another: thou haft laid the foundation of the earth, and

3 They continue this day according to thine ordinance: for all things ferve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

s I will never forget thy commandments: for with them thou hast quickned me.

6 I am thine, O fave me: for I have fought thy commandments.

7 The ungodly laid wait for me, to deftroy me: but I will confider thy testimonies.

8 I fee that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

Ord, what love have I unto thy law: all the day long is my fludy in it.

2 Thou through thy commandments haft made me wi-

They had almost made fer than mine enemies: for they are ever with ment.

> 3 I have more understanding than my teachers: for thy reftimonies are my fludy

> 4 I am wifer than the aged: because I keep thy commandments.

> 5 I have refrained my feet from every evil way: that may keep thy word.

> 6 I have not forunk from thy judgments: for thou

teachest me.

7 O how weet are thy words unto my throat : yea fweeter than honey unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis,

Hy word is a lantern unto my feet : and |2 light unto my paths.

2 I have Iworn, and am stedfastly purposed: to keep thy righteous judgments.

I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

5 My foul is alway in my hand: yet do not forget thy law. Los lalwal at

6 The

The xxvi. Day. PSALMS. The xxvi. Day.

fnare for me: but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ver: and why? they are the ery joy of my heart.

8 I have applied my heart o fulfil thy statutes alway:

ven unto the end.

Iniquos odio habui.

Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou haft troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like drofs: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium:

Deal with the thing that is lawful and right: Q

6 The ungodly have laid a give me not over unto mine oppreffours.

> 2 Make thou thy fervant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of

thy righteoulnels.

4 O deal with thy fervant according unto thy loving mercy: and teach me thy statutes.

5 I am thy fervant, O grant me understanding: that may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and

precious stone.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor. Mirabilia.

Hy testimonies are wonderful: therefore doth my foul keep them.

2 When thy word goeth forth: it giveth light and underitanding unto the simple.

3 I pened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

Order

lo

The xxvj. Day. PSALMS. The xxvj. Day.

order my steps in thy word: and so shall no wickedness have dominion over me,

6 O deliver me from the wrongful dealings of men: and fo shall I keep thy command-

ments.

7 Shew the light of thy countenance upon thy fervant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not

thy law.

Justus es, Domine.

R Ighteons art thou, O Lord: and true is thy udgment.

2 The testimonies that thou hast commanded: are exceed-

ing righteous and true.

med me: because mine encmies have forgotten thywords.

4 Thy word is tried to the attermost: and thy servant

loveth it.

5 I am small, and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and

thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8. The righteousness of thy testimonies is everlasting: O grant me understanding, and shall live.

EVENING PRAYER. Clamavi in toto corde meo.

Call with my whole heart: hear me, O Lord, I will keep thy statutes:

2 Yea, even unto thee do I call: help me, and I shall keep

thy testimonies.

I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness: quicken meaccording as thou art wont.

6 They draw nigh that of malice persecute me: and are

far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long fince: that thou hast grounded them for ever.

Vide bumilitatem.

Consider mine adversity, and deliver me: for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy statutes...

4Great is thymercy, O Lord quicken me as thou art wont.

5 Many

Thexxvi. Day. PSAI Ms. The xxvii. Day.

bleme, and perfecute me: yet do I not swerve from thy tefimonies.

6 It grieveth me when I fee the transgressours: because

they keep not thy law.

7 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure

for evermore.

Principes persecuti sunt.

PRinces have perfecuted me without a cause: but my heart standeth in awe of thy word.

as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgments.

f Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy faving health: and done after thy commandments.

7 My foul hath kept thy testimonies: and loved them

exceedingly.

8 I have kept thy commandments and teltimonies: for all my ways are before thee. Appropinquer deprecatio.

L before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me ac-

cording to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4. Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

for I have chosen thy com-

mandments.

6 I have longed for thy faving health, O Lord: and in thy law is my delight.

7 O let my foul live, and it shall praise thee: and thy judgments shall help me.

8 I have gone aftray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

MORNING PRAYER.

Ad Dominum, PSAL. 120.

W Hen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my foul, O Lord, from lying lips: and from a

deceitful tongue.

3 What reward shall be given or done unto thee, thou salse tongue: even mighty and

sharp

The xxvij. Day. Psat Ms. The xxvij. Day.

harp arrows, with hot burn- Latatus fum. P SAL. 122.

ing coals.

4 Wo is me, that I am conftrained to dwell with Mefech: and to have my habitation among the tents of Ke. dar.

5 My foul hath long dwelt among them: that are ene-

mies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battel.

Levavi ocalos. PSAL. 121.

I will lift up mine eyes unto the hirls: from whence cometh my help.

from the Lord: who hath made heaven and earth.

3 He will not fuffer thy foot to be moved: and he that keepeth thee will not fleep.

4 Behold, he that keepeth Ifrael: shall neither stumber

nor fleep.

g The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the fun shall not burn thee by day: neither the

moon by night.

id

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Was glad when they faid unto me: We will go in-

to the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is built as a ci-

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the feat of judgment: even the feat of

the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within the walls: and plenteoutness

within thy palaces.

8 For my brethren and companions takes: I will wife thee prosperity.

of the Lord our God: I will

feck to do thee good.

Nto thee life I up mine eyes: O thou that dwellest in the heavens.

of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

2 Have

The xxvii. Day. PSALMS. The xxvii. Day

Lord, have mercy upon us: for we are utterly despised.

-14 Our foul is filled with the fcornful reproof of the wealthy: and with the defpitefulness of the proud.

Nifi quia Dominus. PS AL. 124. F the Lord himself had not been on our fide, now may Ifrael fay: if the Lord himfelf had not been on our fide, when men rose up against us;

2 They had swallowed us up quick : when they were fo wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our foul.

4 The deep waters of the proud: had gone even over our foul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our foul is escaped even as a bird out of the inare of the fowler: the fnare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

Qui confidunt. PSAL. 125. Hey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerufalem: even so standeth the

Have mercy upon us, O Lord round about his people, from this time forth evermore.

> 3 For the rod of the ungodly cometh not into the lot of the righteous: left the righteous put their hand unto wickedness.

> 4 Dowell, O Lord: unto those that are good and true of heart.

> 5 As for fuch as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel,

EVENING PRAYER. In convertendo. PSAL. 126.

M Hen the Lord turned V again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then faid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the fouth.

6 They that fow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good feed : shall doubt-

The xxvij. Day: PSALMS. The xxvij. Day.

less come again with joy, and | blessed that feareth the Lord. bring his sheaves with him.

Nifi Dominus. PSAL. 127.

Xcept the Lord build the house: their labour is but loft that build it.

2 Except the Lord keep the city: the watchman wa-

keth but in vain.

A It is but loft labour that ye hafte to rife up early, and to late take reft, and eat the bread of carefulness: for so he giveth his beloved fleep.

4 Lo, children and the fruit of the womb: are an heritage and a gift that cometh

of the Lord.

5 Like as the arrows in the hand of the giant: even so are

the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. PSAL. 128.

D Lessed are all they that fearthe Lord: and walk in his ways.

2 For thou shalt cat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls

of thine house.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and

peace upon Ifrael.

Sape expugnaverunt.

PSAL. 129.

Any a time have they fought against me from my youth up : may Ifrael now fay:

2 Yea, many a time have they vexed me from my youth up: but they have not pre-

vailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the fnares of the

ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the housetops: which withereth afore it be plucked up.

Whereof the mower filleth not his hand; neither he that bindeth up the sheaves,

his bolom.

8 So that they who go by fay not fo much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

D٤

XXVII. Day. PSALMS. I DE XXVIII. DE

De profundis. PSAL. 130. Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears confider well: the voice of my com-

plaint.

3 If thou, Lord, wilt be extreme to mark what is done amis: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

I look for the Lord, my foul doth wait for him: in his word is my truft.

6 My foul fleeth unto the Lord: before the morning watch, I fay, before the morn-

ing watch.

7 O Ifrael, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem If-

rael: from all his fins.

Domine, non est. PSAL 131. Ord, I am not high minded: I have no proud looks.

2 I do not exercise my self in great matters: which are

too high for me.

But I refrain my foul, and keep it low, like as a child that is weaned from his mother: yea, my foul is even as a weaned child.

4 O Mrael, truft in the

Lord: from this time forth

MORNING PRAYER Memento, Domine. PSAL. 132 T Ord, remember David and all his trouble.

How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the cabernacle of mine house: nor climb up into my bed;

4. I will not fuffer mine eyes to fleep, nor mine eye-lids to flumber: neither the temples of my head to take any rest.

Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo; we heard of the fame a Ephrata: and found it in

the wood.

7 We will go into his tabernacle: and fall low on our knees before his footftool.

8 Arife, O Lord, into thy refting place: thou, and the

ark of thy strength.

2 Let thy priests be cloathed with righteoulness: and let thy faints ling with joyfulnels.

To For thy fervant Davids fake : turn not away the prefence of thine Anointed.

II The Lord hath made a faithful oath unto David : and and he shall not intink from it; 12 Of the fruit of thy bo-

The xxviii Day. PSALMS. The xxviii. Day.

dy: shall I fet upon thy feat.

13 If thy children will keep my covenant, and my reftimonies that I shall learn them: their children allo shall sit upon thy feat for evermore.

14 For the Lord bath chofen Sion to be an habitation for himself: he hath longed

for her.

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15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will blefs her victuals with increase : and will satisfie

her poor with bread.

17 I will deck her priefts with health: and her faints shall rejoyce and fing.

18 There shall I make the horn of David to flourish: have ordained a lantern for

mine Anointed.

19 As for his enemies, I shall cloath them with shame: but upon himself shall his crown flourish.

Ecce, quam bonum. PSAL. 133. Ehold, how good and joyful a thing it is: brethren

to dwell together in unity. 2 It is like the precious pintment upon the head that ran down unto the beard: even junto Aarons beard, and went down to the skirts of his cloathing.

3 Like as the dew of Hermon: which fell upon the hill of Sion of drawbas vo ser

4 For there the Lord promiled his bleffing : and life for evermore.

Ecce nune. PSAL. 134.

DEhold, now, praile the Lord: all ye fervants of

the Lord:

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands the fanctuary: and praise the

Lord.

4 The Lord that made heaven and earth : give thee blefling out of Sion.

Laudate Nomen. PSAL 135.
Praise the Lord, laud Lord: praise it, O ye fervants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of

the house of our God.

3 O praise the Lord, for the Lord is gracious: O fing praises unto his Name, for it is lovely.

4 For why? the Lord harh cholen Jacob unto himself; and Ifrael for his own possession.

5 For I know that the Lord is great': and that our God is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: in the lea, and in all deep places.

7 He bringeth forth the

The XXVIII. Day. PSALMS. The XXVIII. Day.

louds from the ends of the world: and fendeth forth ightnings with the rain, bringng the winds out of his treaures.

8 He smote the first-born of gypt: both of man and beaft.

o He hath fent tokens and conders into the midst of thee. O thou land of Egypt: upon Pharaoh and all his lervants.

to He smote divers nations : and flew mighty kings ;

II Schon king of the Amorives, and Og the king of Bafan: and all the kingdoms of Canaan:

12 And gave their land to be an heritage: even an heritage unto Ifrael his people.

13 Thy Name, O Lord, endureth for ever: fo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

is As for the images of the heathen, they are but filver and gold: the work of mens hands.

16 They have mouths and fpeak not : eyes have they,

but they fee not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ve house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praifed be the Lord out of Sion: who dwelleth at leulalem.

EVENING PRAYER. Conficemini. PSAL-136.

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Give thanks unto the Lord, for he is graciand his mercy endureth or ever.

2 O give thanks unto the God of all gods: for his merw endureth for ever.

O thank the Lord of all ords: for his mercy endureth or ever.

4 Who only doeth great vonders: for his mercy endueth for ever.

Who byhis excellent wifdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his merv endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever:

8 The fun to rule the day: for his mercy endureth for cver.

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Whq

The xxviii. Day. PSALMS. The xxviii. Day.

ro Who smote Egypt with heir first-born; for his merey endureth for ever;

rom among them: for his mercy endureth for ever;

12 With a mighty hand, and stretched-out arm: for his mercy endureth for ever.

fea in two parts: for his mercy endureth for ever;

through the midst of it: for his mercy endureth for ever.

his host, he overthrew them in the Red sea: for his mercy endureth for ever.

through the wildernels: for his mercy endureth for ever.

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17 Who smote great kings: for his mercy endureth for ever:

18 Yea, and flew mighty kings: for his mercy endureth for ever:

Amorites: for his mercy endureth for ever:

20 And Og the king of Basan: for his mercy enduteth for ever:

21 And gave away their and for an heritage: for his nercy endureth for ever;

22 Even for an heritage into Israel his servant; for is mercy endureth for ever.

when we were in trouble: for his mercy endureth for ever:

from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. P. S. L. 137.

BY the waters of Babylon we fat down and wept: when we remembred thee, O sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

away captive, required of us then a long, and melody in our heaviness: Sing us one of the longs of Sion.

4 How shall we sing the Lords fong : in a strange land?

falem: let my right hand forget her cunning.

thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

of Edom, O Lord, in the

The XXVIII. Day. PSALMS. The XXIX. Day.

day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

p Bleffed shall he be that taketh thy children: and throweth them against the stones. Confictor tibi. PSAL. 128.

Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I fing praise unto thee.

a I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

thou heardest me: and enduedst my soul with much strength.

All the kings of the earth shall praise thee, O Lord for they have heard the words of the mouth.

the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon

the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

MORNING PRAYER.

Domine, probafti. PSAL. 139.

Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4. Thou hast fashioned me behind and before: and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

from thy Spirit: or whither shall I go then from thy prefence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even

The xxix. Day. PSALMS. The xxix. Day.

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

the darkness shall cover me; then shall my night be turned

to day.

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darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my

mothers womb.

to thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my foul knoweth right well.

from thee: though I be made fecretly, and fashioned be-

neath in the carth.

15 Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there

was none of them.

fels unto me, O God: O how great is the fum of them!

mo in number than the land: when I wake up, I am prefent with thee.

Wilt thou not flay the

wicked, O God: depart from me, ye blood-thirsty men.

oully against thee: and thine enemies take thy Name invain.

Lord, that hate thee: and am not I grieved with those that rise up against thee?

fore: even as though they

were mine enemies.

the ground of my heart: prove me, and examine my thoughts.

way of wickedness in me: and lead me in the way everlasting.

Eripe me, Domine. Ps at. 140.

Eliver me, O Lord, from the evil man: and pre-

ferve me from the wicked man.

2 Who imagine mischief
in their hearts; and stir up

strife all the day long.

3 They have sharpned their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preferve me from the wicked men, who are purposed to overthrow my goings.

finare for me, and spread a net abroad with cords; yea, and set traps in my way.

Thou art my God: hear the voice of my prayers, O Lord.

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The XXIX. Day. PSALMS. The XXIX. Day.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battel.

8 Let not the ungodly have his defire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

own lips fall upon the head of them: that compais me about.

upon them: let them be cast into the fire, and into the pit, that they never rise up again.

fhall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name; and the just shall continue in thy sight.

Domine, clamavi. p 5 AL. 141.

Ord, I call upon thee,
hafte thee unto me and confider my voice, when
I cry unto thee.

2 Let my prayer be fet forth in thy light as the incense and let the lifting up of my hands be an evening facrifice

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather fmite me friendly: and re-

prove me.

6 But let not their precious balms break my head yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony-places: that they may hear my words, for

they are fweet.

8 Our bones lie fcattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O' Lord God: in thee is my truft, O cast not

out my foul.

fnare that they have laid for me: and from the traps of the wicked doers.

into their own nets together and let me ever escape them.

EVENING PRAYER. Voce mea. PSAL. 142.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shew ed him of my trouble.

3 When

The XXIX. Day, PSALMS. The XXIX Day.

heaviness, thou knewest my path: in the way wherein I walked have they privily laid a snare for me,

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my foul.

of I cried unto thee, O'Lord, and faid: Thou art my hope and my portion in the land of the living,

7 Confider my complaint; for I am brought very low.

8 O deliver me from my perfecutors: for they are too strong for me.

9 Bring my foul out of prifon, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Hearken unto me, for thy truth and righteousness sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

y Yet do I remember the rime past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

of I ftretch forth my hands unto thee: my foul gaspeth unto thee, as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for lift up my soul unto thee,

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

to Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteous, nels.

for thy Names fake: and for thy rightequiness fake bring my foul out of trouble.

flay mine enemics: and defroy all them that vex my foul, for I am thy ferwant

Z

The XXX. Day. PSALMS. The XXX. Day

MORNING PRAYER. Benedictae Domina. PSAL.144.

B Leffed be the Lord my firength: who teacheth my hands to war, and my

fingers to fight;

2 My hope, and my fortrefs, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought; his time passeth

away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoak.

of Cast forth thy lightning and tear them: shoot out thine arrows and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children:

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will fing a new fong unto thee, O God: and fing praises unto thee upon a tenstringed lute.

no Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword. from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

grow up as the young plants: and that our daughters may be as the polified corners of

the temple. sould on ban

be full and plenteous with all manner of store: that our sheep may bring forth thou-fands, and ten thousands in our streets.

frong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

that are in such a case: yea, blessed are the people who have the Lord for their God.

Exaltabo te: PSAL, 145.

Will magnifie thee, OGod,
my King: and I will praise
thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking

ot

The xxx. Day. PSALMS. The xxx. Day.

of thy worship: thy glory, thy praise and wondrous works;

of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of

thy righteousnels.

8 The Lord is gracious and merciful: long-fuffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is

over all his works.

thee, O Lord: and thy faints give thanks unto thee.

of thy kingdom: and talk of

thy power;

glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all fuch as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous

in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him; yea, all fuch as call upon him faithfully.

of them that fear him: he also will hear their cry, and

will help them.

them that love him: but scattereth abroad all the ungodly.

the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. PSAL, 146.

PRaise the Lord, O my foul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in

them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Bleffed is he that hath the God of Jacob for his help: and whose hope is in the

Lord his God.

5 Who made heaven and earth, the sea and all that therein is: who keepeth his promise for ever.

6 Who helpeth them to

The XXX. Day. PSALMS. The XXX. Day

right that fuffer wrong: who feedeth the hungry.

out of prison: the Lord giveth fight to the blind,

8 The Lord helpeth them that are fallen: the Lord ca-

reth for the righteous.

of The Lord careth for the strangers, he defendeth the satherless and widow: as for the way of the ungodly, he turneth it upside down.

Sion, shall be King for evermore: 'and throughout all

generations.

EVENING PRAYER.

Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their Names.

Great is our Lord, and great is his power: yea, and his wisdom is infinite.

of The Lord fetteth up the meek: and bringeth the ungodly down to the ground.

7 O fing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grafs to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call

upon him.

the strength of an horse: neither delighteth he in any mans legs.

is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerufalem: Praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

wool: and scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He fendeth out his word, and melteth them: he

blow

The XXX. Day. PSALMS. The XXX. Day.

bloweth with his wind, and waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Ifrael.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum, PSAL. 148.

Praise the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

? Praise him sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters that are

above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall

not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, fnow and vapours: wind and storm, ful-

filling his word;

9 Mountains and all hills: fruitful trees, and all cedars;

10 Beafts and all cattel: worths and feathered fowls:

II Kings of the earth, and all people: princes and all

judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his faints shall praise him: even the children of Ifrael, even the people that serveth him.

Cantate Domino. PSAL. 149.

Sing unto the Lord a new fong: let the congregation of faints praise him.

2 Let Ifrael rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them fing praises unto him with tabret

and harp.

4 For the Lord hath pleafure in his people: and helpeth the meek-hearted.

Let the faints be joyful with glory: let them rejoyce

in their beds.

6 Let the praises of God be in their mouth: and a twoedged fword in their hands;

7 To be avenged of the heathen:and to rebuke the people.

8 To bind their kings in chains: and their nobles with links of iron.

9 That

Laudate Dominum. PSALISO.

Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness. of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

raise him upon the welltuned cymbals: praise him upon the loud cymbals.

of Let every thing that hath breath: praise the Lord.

FORMS of PRAYER to be used at SEA.

The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

These two following Prayers are to be also used in His Majesty's Navy every Day.

Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the Sea; who hast compasfed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection, the perfons of us thy fervants, and the Fleet in which we ferve. Preferve us from the dangers of the fea, and from the violence of the enemy, that we may be a safe-guard unto our most gracious Sovereign Lord King George, and his kingdoms, and a fecurity for fuch as pals on the feas upon their lawful occasions; that the inhabitants

of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorisie thy holy Name, through Jesus Christ our Lord. Amen.

The Collect.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorisie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Prayers to be used in Storms
at Sca

Most powerful and glorious Lord God, at whose

whose command the winds blow, and lift up the waves of the fea, and who stillest the rage thereof; We thy creatures, but miferable finners, do in this our great distress cry unto thee for help: fave, Lord, or elfe we perish. We confess, when we have been fafe, and feen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy commandments: But now we fee how terrible thou art in all thy works of wonder, the great God to be feared above all: and therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and fave us for thy mercies fake in Jefus Christ thy Son, our Lord. Amen.

Or this.

Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; look down, we befeech ther, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the

raging winds, and the roaring fea, that we being delivered from this diffres, may live to ferve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and fave us, for the infinite merits of our bleffed Saviour thy Son, our Lord Jesus Christ. Amen.

The Prayer to be faid before a Fight at Sea against any enemy.

Most powerful and glorious Lord God, the Lord of hofts that ruleft and commandestall things; Thou fittest in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldst take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battel to the strong, but canst save by many or by few. O let not our fins now cry against us for vengeance, but hear us thy poor fervants begging mercy, and imploring thy help, and that thou wouldst be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

Short

Forms of Prayer

Short Prayers for fingle Persons, that cannot meet to joyn in Prayer with others by reason of the Fight or Storm.

General Prayers.

Ord, be merciful to us for finners, and fave us for

thy mercies fake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Names sake.

Thou art the great God, to be feared above all: O fave us, that we may praise thee.

Special Prayers with respect to the Enemy.

Hou, O Lord, art just and powerful; O defend our cause against the sace of the

enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorifie thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Names sake. Short Prayers in respect of a Storm.

Hou, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O bleffed Saviour, that didft fave thy disciples ready to perish in a storm, hear us, and Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. O Lord, hear us.

O Christ, hear us.

God, the Father, God the Son, God the holy Ghost, have mercy upon us, save us, now, and evermore. Amen.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in carth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

When there shall be imminent danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble Confession of their sint to God: in which every one ought feriously to reflect upon those particular sins of which his Confesience shall accuse him: saying

as followeth.

The Confession.

A Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously

have

have committed by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earneftly repent, and be heartily forry for thele our mildoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jefus Christs sake, forgive us all that is past, and grant that we may ever hereafter ferve and please thee in newness of life, to the honour and glory of thy Name, through Jelus Christ our Lord. Amen.

Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

A Lmighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm. Jubilate Deo. P SAL 66.

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Be joyful in God, all ye lands: fing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall wor. ship thee: sing of thee, and

praise thy Name.

O come hither and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the sea into dry land: so that they went through the water on foot there did we rejoyce thereof

He ruleth with his power for ever, his eyes behold the people: and fuch as will not believe, shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard:

Who holderh our foul in life: and fuffereth not our feet to flip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loves.

Thou suffereds men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will

Forms of Prayer

I will go into thy house with burnt-offerings; and will pay thee my vows, which I promised with my lips, and fpake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-facrifices, with the incense of rams: I will offer

bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my foul.

I called unto him with my mouth: and gave him praifes

with my tongue.

If I incline unto wickedness with my heart: the Lord will not hear me.

But God hath heard me: and confidered the voice of

my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son : and to the holy

Ghoft:

As it was in the beginning, is now, and ever shall be: world without end. Amen. Confitemini Domino. PSAL. 107.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for

ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north and from the fouth.

They went aftray in the wilderness out of the way: and found no city to dwell in:

Hungry and thirsty: their

foul fainted in them.

So they cried unto the Lord in their trouble; and he delivered them from their diffress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

Porhe fatisherh the empty for : and filleth the hungry

foul with goodness.

Such as fit in darkness, and in in the shadow of death; being falt bound in mifery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counfel of the most Highest;

He also brought down their heart through heavinels: they fell down, and there was none

to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

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Their foul abhorred allmanner of meat: and they were even hard at deaths door.

So when they cried unto the Lord in their trouble: he delivered their out of their distress.

He fent his word, and healed them: and they were faved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would offer unto him the facrifice of thankfgiving: and tell out his works with gladness.

They that go down to the fea in ships: and occupy their business in great waters;

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which listeth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their foul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diftress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven-where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

Who turneth the flouds into a wilderness: and drieth up the water-springs.

A fruitful land maketh he barren: for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

And there he fetteth the hungry: that they may build them a city to dwell in;

That they may fow their land

Forms of Prayer

land, and plant vineyards: to yield them fruits of increase.

He blefferh them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

And again, when they are minished and brought low: through oppression, through any plague or trouble;

Though he suffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of milery: and maketh him housholds like a flock of sheep.

The righteous will consider this, and rejoyce: and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

Glory be to the Father and to the Son: and to the holy Choft:

As it was in the beginning, is now and ever shall be: world without end. Amen.

Collects of Thanksgiving.

Most blessed and old

Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy divine Majesty, to offer a facrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didft not cast out our prayer, which we made before thee in our great diftress; even when we gave all for loft, our thip, our goods, our lives, then didft thou mercifully look upon us, and wonderfully command a deliverance; for which we now being in fafety, do give all praise and glory to thy hoy Name, through Jesus Christ our Lord. Amen.

Or this. Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou halt so powerfully and wonderfully defended. Thou haft shewed us terrible things and wonders in the deep, that we might fee how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us, how both winds and feas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorifie thy Name for this thy mercy, in faving us, when we

were

vere ready to perish. And e befeech thee, make us as ruly fensible now of thy mery, as we were then of the langer: and give us hearts always ready to express our not only by hankfulnels, words, but also by our lives, in being more obedient to thy oly commandments. tinue, we befeech thee, this thy goodnels to us, that we whom thou halt faved, may lerve thee in holiness and righteousness, all the days of our life, through Jefus Christ our Lord and Saviour. Amen. A Hymn of Praise and Thank [giving after a dangerous Tempest.

Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciles rage of the sea.

The Lord is gracious and full of compassion: flow to anger, and of great mercy.

He hath not dealt with us according to our fins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

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We found trouble and heaviness: we were even at deaths door: The waters of the fea had well night covered us: the proud waters had well night gone over our foul;

The fea roared: and the flormy wind lifted up the waves thereof;

We were carried up, as it were to heaven, and then down again into the deep tour foul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didft deliyer us out of our diffress.

Bleffed be thy Name, who didft not despile the prayer of thy servants: but didft hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm seased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily a even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh falvation: God is the Lord, by whom we have escaped death.

Thou, Lord, halt made us glad through the operation of thy hands: and we will triumph in thy praise.

A a Bleffed

Forms of Prayer

Bleffed be the Lord God: even the Lord God who only doeth wondrous things;

And bleffed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

2 Cor. 13. 14.

He grace of our Lord Jefus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all now and for evermore. Amen. After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

If the Lord had not been on our fide, now may we ay: if the Lord himself had not been on our fide, when men rose up against us;

They had fwallowed us up quick: when they were fo wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our foul: the deep vaters of the proud had gone over our foul.

but praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a nighty falvation for us.

We gat not this by our own fword, neither was it our own arm that faved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help standeth in the Name of the Lord: who hath made heaven and earth. CI

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Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now and ever shall be: world without end. Amen.

After this Hymn may be funt the TE DEUM. Then this Collect.

Almighty God, the Sovereign Commander of Il the world, in whose hand nour, world without end s power and might, which mie is able to withstand We bless and magnifie thy reat and glorious Name for his happy victory, the whole love of God, and the fellowlory whereof we do afcribe thip of the holy Ghoft, be o thee, who art the only gier of victory. And we beeech thee, give us grace to mprove this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, land as much as in is lieth, to the good of all mankind. And, we befeech thee, give us fuch a fense of this great mercy, as may enage us to a true thankfulness; uch as may appear in our lives by an humble, holy, and bedient walking before thee all our days, through Jefus Christ our Lord: to whom with thee, and the holy Spirit, as for all thy mercies, to in particular for this victory and delivetance, be all glory and ho-

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2 Cor. 13. 14. He grace of our Lord Jefus Chrift, and the

with us all evermore. Amen.

At the BURIAL of their DEAD at SEA.

He office in the Common Prayer-Book may be wed; only instead of these words [We therefore commit his Body to the ground, Earth to Earth, &c. fav.

We therefore commit his Body to the Deep, to be turned into corruption, looking for the Resurrection of the Body, (when the Sea shall give up her dead) and the life of the world to come, through our Lord Jefus Christ; who at his coming shall change our vile Body, that it may be like his glorious Body, according to the mighty workifig, whereby he is able to fubdue all things to himfelf.

GEORGE R. Ur Will and Pleasure is, That these Three Forms of Prayer, and Service made for the Fifth of November, the Thirtieth of January, and the Twenty Ninth of May, be forthwith Printed and Published, and for the future Annexed to the Book of Common Prayer and Liturgy of the Church of England, so be lifed Yearly on the faid Days, in all Cathedral and Collegiate Churches, and Chapels, in all Chapels of Colleges and Halls within both Our Universities, and of Our Colleges of Eaton and Winchester, and in all Parish-Churches and Chapels within Our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at St. James's the Ninth Day of mid wit smail of October, 1714. In the First Year of our Reign. own teld Park 851 ave

By his Majesty's Command,

A FORM of PRAYER with THANKSGIVING

to be Uled Yearly upon the Fifth Day of November; for the happy Deliverance of King James Is and the three Estates of England, from the most traiterous and bloody intended Massacre by Gunpowder: And also for the happy Arrival of his late Majelty on this Day, for the happy Deliverance of our Church and Nation.

The Service shall be the same with the usual Office for Holidays in all things; Except where it is hereafter otherwise appointed.

If this Day shall happen to be Sunday, only the Collect proper or that Sunday shall be added to this Office in its place.

Morning Prayer shall begin with

He Lord is full of compassion and mercy: long-suffering, and of great goodness. Pfal.

He will not alway be chiding: neither keepeth he his anger for ever. Verse 9.

He hath not dealt with us after our fins: nor rewarded us according to our wickednesses. Ver. 10.

Instead of Venise, exultamus, shall this Hymn following be used, one Verse by the Preist, and another by the Clerk and People.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. Pfal. 107. 1.

Let them give thanks whom the Lord hath tedeemed: and

delivered from the hand of the enemy. Ver. 2.

Many a time have they fought against me from my youth up: may Israel now say. Plat. 129. 1.

Tea, many a time have they vexed me from my youth up: but they have not prevailed against me. Vex. 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. Pfal. 35.7.

They have laid a net for my feet, and pressed down my soul they have digged a pit before me, and are fallen into the midst of it themselves. Psal. 57. 7.

Great is our Lord, and great is his power: yea, and his wildom is infinite. Pfat. 147. 5.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. Ver. 6.

Let thy hand be upon the man of thy right hand: and upon the ion of man whom thou madelt io strong for thine own felf. Pfal. 80. 17.

And

Gunpowder Treason.

And so will not we go back from thee: O let us live, and we shall call upon thy Name, Ver, 18.

and to the Son; and to the

As it was in the beginning, a now, and ever final be: world without end. Amen.

Pfalms. Lxiv, Cxxiv, Cxxv.

Proper Te Deum.

Lessons, The II. Acts XXIII.

Jiln the Suffrages after the Creed, these shall be inserted and used for the King.

Priest. O Lord, save the

King.

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People Who puttern his

Priest. Send him help from

thy holy place.

People. And evermore

mightily defend him.

Priest. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

Instead of the first Collect at Morning Prayer, shall these two

A Lmighty God, who haft in all ages shewed thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the protection of righteous and religious Kings and States.

profeshing thy holy and etend nal truth, from the wicked Conspiracies, and malicious Practices of all the enemies thereof; We yield thee our unfeigned thanks and praife, for the wonderful and mighty deliverance of our late gracious Sovereign King James the First, the Queen, the Prince, and all the Royal Branches. with the Nobility, Clergy, and Commons of England, then affembled in Parliament, by Popish Treachery appointed as sheep to the flaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our forefight, but thy providence delivered us: and therefore not unto us, O Lord not unto us; but unto thy Name be alcribed all honour and glory in all Churches of the faints, from generation to generation, through elus Christ our Lord. Amen.

A Ccept also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hast afflicted us, and purting a new song into our mouths, by bringing his late Majesty, upon this Day, for the Deliverance of our Church

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Gunpowder Treaton.

and Nation from Popish Tyranny, and Arbitrary Power. We adore the wildom and juflice of thy providence, which fo timely interpoled in our extreme danger, and disappointed all the defigns of our enemies. We befeech thee give us fuch a lively and lafting sense of what thou didst then, and haft fince that time done for us, that we may not grow fecure and careless in our obedience, by prefuming upon thy great and undeferved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou haft in a marvellous manner preferved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues fo flourish among us, that they may be the Stability of our Times, and make this Church a Praise in the earth. All which we humbly beg for the fake of our Bleffed Lord and Saviour. Amen.

In the end of the Litany (which thall always this Day be used) after the Col ect [We humbly besetch thee, O Father, Sec.] thall this be faid, which followeth.

A Lmighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didft prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked Enterprife, plotted and intended this Day to be executed against the King, and the whole Stare of England, for the Subverfion of the Government, and Religion established among us; and didft likewife upon this day wonderfully conduct thy Tervant our late King, and bring him fafely into England, to preferve us from the late attempts of our enemies to bereave us of our religion and laws: We most humbly praise and magnifie thy most glorious Name for thy unspeakable goodness towards us expressed in both these Acts of thy mercy. We confess it has been of thy mercy alone, that we are not confumed: For our fins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast pot dealt with us after our fins, nor rewarded us after our iniquities; nor given us over as we deferved to be a prey to our enemies; but halt in mercy delivered us from their malice, and preserved us from death and destruction. Let the confideration of this thy repeated

repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayest still continue thy favour with the light of thy Gospel to us and our posterity for evermore; and that for thy dear sons sake Jesus Christ our only Mediatour and Advocate. Amen.

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Instead of the Prayer [In Time of War and Tumults] shall be used this Prayer following.

Lord, who didft this day discover the snares of death that were laid for us. and didft wonderfully deliver us from the same; Be thou still our mighty Protectour. and fcatter our enemies that delight in blood. Infatuate and defeat their Counsels abate their Pride, affwage their Malice, and confound their Devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in Authority under him, with Judgment and Juflice to cut off all fuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and his Realms

Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy Congregation, through the congregation of the same of the congregation.

In the Communion-Service, inflead of the Collect for the day, shall this which followeth be used:

Ternal God, and our most mighty Protectour, we thy unworthy fervants do humbly present our selves before thy Majesty, acknowledging thy power, wildom and goodness in preserving the King, and the Three Estates of England affembled in Parliament, from the Destruction this Day intended against them. Makeus, we befeech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this Day again memorable, by a fresh Instance of thy Loying-kindness towards us. We blefs thee for giving his late Majesty a safe Arrival here, and for making all Opposition fall before him, till he became our King and Governour. We befeech thee to protect and defend the King, and all the Royal Family from all Treasons and Conspi racies; Preserve him in thy faith, fear and love; Prosper his Reign with long happi Aa 4

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him with everlasting glory hereaster, through Jesus Christ our only Saviour and Redeemer. Amen.

The Epiftie Rom. 12. 1. Et every foul be fubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Wholoever therefore refifteth the power, relifteth the ordinance of God: and they that relift, shall receive to themselves damnati on. For rulers are not la ter. rour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be fabject, not only for wrath. but also for conscience take. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Goffel. S. Luke 9. 51. Ndit came to pass, when the time was come that he mould be received up, he stedfastly fet his face to go to Jerusalem, and fent messengers before his face : and they went and entred into a village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he would go to Jerufalem. And when his disciples James and John faw this, they faid, Lord, wilt thou that we command fire to come down from heaven, and confume them even as Elias did? But he turned and rebuked them, and faid, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy mens lives, but to lave them. And they went to another village.

After the Creed, if there be no Sermon, shall be read one of the fix Homilies against Rebellion.

This Sentence is to be read at the Offertory.

Hatloever ye would that men should do to you, do ye even so to them, for this is the law and the prophets, S. Matth. 7.12, Militant, this following Prayer is to be used.

God, whose Name is excellent in all the Earth,

and

King CHARLES the Martyr.

and thy glory above the heavens; who on this day didft miraculously preserve our Church and State from the lecret contrivance and hellift Malice of Popish Conspiratours; and on this day allo didft begin to give us a mighty Deliverance from the open Tyranhy and Oppression of the fame cruel and blood-thirity Enemies: We bless and adore thy glorious Majesty, as for the former, fo for this thy late marvellous loving kindnels to ohr Church and Nation, in the Preservation of take him, for there is nonce

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our Religion and Liberties. And we humbly pray that the devous Sense of this thy repeated Mercy, may renew and increase in us a Spirit of love and Thankfulnels to thee its only Author; a Spirit of peaceable Submission and Obedience to our gracious Sovereign Lord King GEORGE and a Spirit of fervent Zeal for our holy Religion, which now again thou haft fo wonderfully rescued and established a Bleffing to us and our Posterity. And this we beg for Jesus Christ his fake. Amen.

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AFORM of PRAYER With FASTING, to be used Yearly upon the Thirtieth of January, being the Day of the Martyrdom of the blessed King Charles the First: To implore the Mercy of God, That neither the Guilt of that Sacred and Innocent Blood, nor those other Sins, by which God was provoked to deliver up both Us and our King into the hands of truel and unreasonable Men, may at any time hereaster be visited upon us, or our Posterity.

day, this Form of Prayer shall be used, and the Fast kept the next Day following. And upon the Lords Day next before the Day to be kept, at Morning Prayer immediately after the Nicola Creed, Notice shall be given for the due observation of the said Day.

The Service on the Day shall be he same with the usual Office for

Holidays in all Things: Except where it is in this Office other-wife appointed.

The ORDER for MORNING

He that ministreth, shall begin with one or more of these Sentences.

To the Lord our God belong mercies and forgivenesses though we have rebelled

King CHARLES the Martyr.

belled against him! neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. 9. 9, 10.

with judgment; not in thine anger: lest thou bring us to nothing. Fer. 10. 24.

Enter not into judgment with thy fervants, O Lord: for in thy fight shall no man living be justified. Pf. 143. 2.

Sinstead of Venite, exultemus, the Hymn following shall be said or sting; one Verse by the Priest, antother by the Clerk and People.

R Ighteous art thou, O Lord: and just are thy judgments. Pfal. 119. 137.

Thou art just, O Lord, in all that is brought upon us: for thou bast done right, but we have done wickedly. Nehem. 9. 33.

Nevertheless my feet were almost gone: my treadings had well nigh slipt. Plat. 73. 2.

For why? I was grieved at the wicked: I did also see the ungodly in such prosperity. Ver. 3.

The people flood up, and the rulers took counfel together: against the Lord, and against his Anointed. Plat. 2.2.

They cast their heads together with one consent: and were consederate against him. Psal. 83.5.

He heard the blasphemy of the multitude, and sear was on every side: while they confpired together against him, to take away his life. Pf. 21.15.

They spoke against him with false tongues, and compast him about with words of hatred: and sought against him without a cause. Psal. 109. 2.

Yea, his own familiar friends whom he trusted: they that eat of his bread, laid great wait for him. Pfal. 41. 9.

good to the great discomfort of bis soul. Plal. 35. 12.

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. Psal. 71. 9.

The breath of our nostrils, the Ansisted of the Lord was taken in their pits: of whom we said, under his shadow we shall be safe. Lam. 4. 20.

The adversary and the enemy entred into the gates of Jerusalem: saying: When shall he die, and his name perish? Ver. 12. Pfal. 41.5.

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. Ver. 8.

Falle witnesses also did rife up against him: they laid to his charge things that he knew not. Pfal. 35.11.

For the fins of the people, and the iniquities of the priests: they shed the blood of the just in the

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HARLES the Martyr

midft of Fernfalem. Lam. 4. 13.

O my foul, come not thou into their fecret; unto their affembly, mine honour, be not thou united : for in their anger they flew a man, Gen. raying for his marderer, 8 104

Even the Man of thy right hand: the Son of man whom thou hadft made fo strong for thine own

felf. Pfala 80. 17. 0 98 THO

In the fight of the unwile he leemed to die: and his departure was taken for milery. Wafdaiz 1220nsagnoved 1 mo

They fools counted his life madnefs, and his end to be without honour: but he is in peace. Wild.

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For though he was punished in the fight of men: yet was his hope full of immortality. Wild. 3. 4.

How is he numbred with the children of God: and his lot is among the faints! Wild. 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth tobe favourable and gracious unto Sion. Pfal. 94. the mercial p. 810:17:38 II

Be merciful, O Lord, unto thy people whom thou baft redeemed : and lay not innocent blood to our

charge. Deut. 21. 8.

O thut not up our louls with finners: nor our lives with the blood-thirfty. Pfal. 26. 9.

Deliver us from blood-guitte-

ness; O God, thou that art the God of our falvation: and one tongues shall fing of thy righteoufnefs. Plal. 51. 14.

For thou art the God that haft no pleafure in wickedness neither shall any evil dwell

with thee. Pfal. 5. 4.

Thou wilt destroy them that Speak leafing: the Lord abbors both the blood-thirfty and deceit ful man. Ver. 6.

O how fuddenly do they conlume: perifh, and come to a fearful end! Pfal. 73. 18.

Tea, even like as a dream when one awaketh: fo didft thou make their image to vanish out of the city. Ver. 19.

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of Saints Apoct 1 5: 3.0 20 10 bonings

Righteons art thou, O Lord and just are thy judgments! Pfall had wont no

119. 137.

Glory be to the Pather, Och As it was in the beginning is now, &c.

Proper Pfalms. IX., X, XI Proper The I. 2 Sam. T. The II. S. Matt. Lessons. (XXVII.

Instead of the first Collect at Morning Prayer, shall these two, which fiext follow, be used.

Molt mighty God, terrible in thy judgments, and wonderful in thy doings toward

King CHARLES the Martyr.

toward the children of men; who in thy heavy displeasure didft suffer the life of our late racious Sovereign King Charles the First, to be (as) this day taken away by the hands of cruel and bloodymen: We thy finful Creatures here fembled before thee, do in the behalf of all the people of this Land, humbly confess, That they were the crying fins of this Nation, which brought down this heavy Judgment upon us. But, Ogracious God, when thou makest Inquisition for Blood, lay not the guilt of this innocent Blood, the shedding whereof nothing but the Blood of thy Son can expiate) lay it not to the charge of the People of this Land; nor let it ever be required of us, or our Posterity. Be merciful, O Lord, be merciful unto thy People, whom thou hast redeemed; and be not angry with us for ever: but pardon us for thy mercies fake, through the merits of thy Son Jesus Christ our Lord. Amen.

B Lessed Lord, in whose sight the death of thy Saints is precious; we magnifie thy Name for thine abundant Grace bestowed upon our late Martyred Sovereign; by which he was enabled so cheerfully to follow the steps

of his bleffed Mafter, and Saviour, in a constant meek fuffering of all barbarous indignities, and at last relisting unto blood; and even then according to the fame pattern. praying for his murderers. Let his Memory, O'Lord, be ever bleffed among us; that we may follow the example of his courage and constancy, his meekness, and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous Blood, and thy mercy glorified in the forgiveness of our fins; and all for Jefus Christ his fake, our only Mediatour and Advocate. Amen.

In the end of the Litany (which shall always on this Day be used) immediately after the Collect [We humbly beseach thee, O Facher, &cc.] the three Collects next following are to be read.

Lord, we befeech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by fin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that

King CHARLES the Martyr.

he hould rather turn from his fin, and be faved; Mercifully forgive us our trespasses; receive and comfort us, who are rieved and wearied with the burden of our fins. Thy property is always to have mercy; to thee only it appertaineth to forgive fins. Spare us therefore, good Lord, spare thy people whom thou halt redeemed; enter not into judgment with thy fervants, who are vile earth, and miserable sinners; but to turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make hafte to help us in this world, that we may ever live with thee in the world to come, through Jefus Christour Lord. Amen.

Urn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable; to thypeople, Who turn to thee in weeping, falting, and praying. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we deferve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, Spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thymercy is great, And after the multitude of

Through the merits and mediation of thy bleffed Son Jesus Christ our Lord. Amen.

In the Communion Service after the Prayer for the King [Abmighty God, whose kingdom is everlasting, &c.] instead of the Collect for the Day, shall these Two be used.

God, &c.

Blessed Lord, in Serving Prayer.

The Epiftle. I S. Pet. 2. 13. Ubmit your felves to every ordinance of man for the Lords fake; whether it be to the king as supreme; or unto governours, as unto them that are fent by him, For the punishment of evil doers, and for the praise of them that dowell. For so is the will of God, that with well doing ye may put to filence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the fervants of God. Honour all men. Love the brotherhood. Fear God, Honour the King, Servants be subject to your mafters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God en dure grief, fuffering wrong fully. For what glory is it, i when ye be buffeted for you faults.

King CHARLES, the Martyr

faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gofpel. S. Matth. 21. 13.

Here was a certain houfholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he fent his fervants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he fent other fervants, mo than the first: and they did unto them likewise. But last of all he sent unto them his fon, faying, They will reverence my fon. But when the husbandmen law the fon, they faid among themselves, This is the heir, come, let us kill him, and let us feife on his inheritance. And they caught him, and cast him ut of the vineyard, and flew

him. When the Lord therefore of the vineyard corneth, what will he do unto those husbandmen? They say unto him, He will inferably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their scasons.

After the Nicene Creed shall be read instead of the Sermon for that Day, the first and second Parts of the Homily against Disobedience and wilful Rebellion, se forth by Authority; Or the Minister who officiates shall preach a Sermon of his own composing upon the same Argument.

In the Offertory shall this Sentence be read.

Whatfoever ye would that men should do unto you, even to do unto them; for this is the law and the prophets. S. Mass. 7, 12.

After the Prayer [For the whole flate of Christs Church, &c.] these two Collects following shall be used.

Lord our heavenly Father, who didft not punish us, as our fins have deferved, but hast in the midst of judgment remembred mercy; We acknowledge it thine especial Favour, that though for our many and great provocations, thou didst suffer thine Anointed bletsed King Charles the First, (as) this Day to fall into the hands of violent, and blood-

King CHARLES the Martyf.

blood-thirsty men, and barbaroully to be murdered by them; yet thou didft not leave us for ever as sheep without a shepherd, but by thy gracious Providence didft miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King Charles the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back in thy good appointed time, to fit upon the Throne of his Father; and together with the Royal Family, didft restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble thanks from the bottom of our hearts; befeeching thee still to continue thy gracious protection over the whole Royal Family, and to grant to our Gracious Sovereign, King GEORGE, a long and a happy Reign over us: So we that are thy People, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour.

Amen.

A Nd grant, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The ORDER for EVENING PRAYER

The Hymn appointed to be used at Morning Prayer, instead of Venite, exultemus, shall here also be used before the Proper Psalms.

Righteous art thou, &c.

Proper Lxxix, xciv, lxxxv.

The First, Jer. xij.

or Dan. ix. to Ver.

t 2.

Lessons. The Second, Heb.
xj. 32, and xij. to

Instead of the first Collect at Evening Prayer, shall these two, which next follow, be used.

Desired Lord God, who by thy wisdom, not only guidest and orderest all things most suitable to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: we thy sinful peopledo here fall down before thee,

con-

King CHARLES the Martyr

confessing that thy judgments were right, in permitting cruel men, fons of Belial, as this day to embrue their hands in the blood of thine Anointed; we having drawn down the fame upon our felves, by the great and long Provocations of our fins against thee. For which we do therefore here humble our felves before thee; imploring thy mercy for the pardon of them all: and that thou wouldst deliver this Nation from blood-guiltiness (that of this Day especially) and turn from us and our posterity all those judgments which we by our fins have deserved: Grant this for the all-fufficient merits of thy Son our Saviour Tesus Christ. Amen.

D Leffed God, just and powerful, who didft permit thy dear fervant our late dread Sovereign King Charles the First, to be as upon this Day given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them: Though we cannot reflect upon fo foul an act, but with horrour and aftenishment; yet do we most gratefully commemorate the glories of thy grace which then fained forth in thine Anointed; whom thou wert pleafed even at the hour of death, to

endue with an eminent meafure of exemplary patience, meckness, and charity, before the face of his cruel enemies. And albeit thou didft suffer them to proceed to fuch an height of violence, as to kill him, and to take possession of his Throne; yet didft thou in great mercy preferve his Son whose right it was, and at length by a wonderful Providence bring him back, and fet him thereon, to restore thy true Religion, and to fettle peace amongst us: For which we glorifie thy Name, through Jefus Christ our bleffed Saviour. Amen.

Immediately after the Collect [Lighton our darkness. &c.] shall these Three next tollowing be used.

O Lord, we be

God, and, &c. As before ing Pray-

Turn thou us, O er.

Immediately before the Prayer of St. Chryfostom, shall this Collect which next followeth be used.

A Lmighty and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who by that barbarous murder, as upon this day committed upon

val Family.

from natural Death; Teaching le hereby fo to hamber bur ys, that we indybapply our and unto wildow And giant that neither the folendour of withing that is great, nor the vonceit of any thing shat kigood lines, may say ways withdraw one cytalfrom looks withdraw one cytalfrom looks in super our filves as firful chiding : neither keepeth

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dust and ashes; but that according to the example of this thy bleffed Martyr, we may press forward, toward the prize of the high calling that is before us, in faith and patience, humility and meekness. mortification and felf-denial. charity, and constant perfeverance unto the end: And all this for thy Son our Lord Tefus Christ his fake; To whom with chee and the holy Chaff, world swithout and slary, rebelled againft him: neither

the Lord our God, to walk He have not dealt with man BOUNDSHILE CHING SALAR TO NOT MADE AND TO SOME AN

Rebellion, by the Restruction of the King and Royal Fanally, and dee Rusthurat on of the Government after were wonderfully Compleased upon the Twenty hinth of Day in every West is by Act of Parliament Appointed to

the Lord our God, to walk

HE ACTOPPENSMENt made in the Twelfth and con-firmed in the Thirdeenth Year of King Charles the Second, for the Observation of the Twenty ninth Day of May yearly, to a Day of publick Thanksgiving. is to be acade.
Churches at Mor mediately afron tery faction May, and no

Table Service fhall be the fame lawith the usual Office for boli-ladays: except where it is in this Office otherwise appointed. The dis Day first happen to be the Collects of this Offices are to be added to the Offices of those Felivals in their proper Places; and If Monday or The day in the contribution of the Collects of those second or The day in the contribution of the collects. the proper Plalme appoint the this Day, instead of shole dinary Course, shall be also and the collects added as

The Reftaination of

the reft of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn appointed instead of Venice expirences, shall be constantly used.

Morning Prayer shall begin with these Schrences.

long mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan 9. 9, 10,

It is of the Lords mergies that we were not confumed; because his compassions fail not. Lam. 3. 22.

Instead of Venire, exulumus, shall be said or sung this Hymn following; one verse by the Priest, and another by the Clerk and People.

If Y fong shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth, from one generation to another. Pfal. 89. 1.

The merciful and gracious Lord bath so done his marvellous sworks: that they ought to be had in remembrance. Plal: 111.4.

Who can express the noble acts of the Lord: or shew

forthmiall binoprofile to Pfall

The works of the Lord are greater fougher out of all them that have pleasure therein. Pfal.

The Lord fetteth up the meek and bringeth the ungoly down to the ground.

Plat. 147. 6. od rodgeth and

The Lord executeth righteousness and judgment: for all them that are oppressed with wrong Plal 103. 6.

For he will not always be chiding: neither keepeth he his anger for ever. Ver. 9.

He bash not dealt with me after our fins: Onor rewarded me according to our wickedness. Versionity of a notified M

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that sear him. Ver. Trees

Ted, like as a father pitieth his own children: even so is the Lord merciful unto them that sear him. Ver. 132

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. Psa.

Thou suffereds men to ride over our heads, we went through fire and water: but thou has brought us out into a wealth place. Yer, II.

Oh how great troubles and

ther Rimal Partily.

advertises half thou shewed us: and yet didst thou turn and refresh us yea, and broughtest us from the deep of the earth again. Pfal. 71.

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Thou didst remember win our low estate, and redeem us from our enemies: for thy metry endureth for ever. Plal. 136. 23,

Lord, thou art become gracious anto thy land; thou halt turned away the captivity of Jacob. Pfal. 85. I.

God bath shewed us his gooduess, plenteously: and God bath let us see our desire upon our enenues. Plal. 59. 10.

They are brought down, and fallen: but we are rifen and frand upright. Pfal. 20,8

There are they fallen, all that work swickedness: they are cast down, and shall not be able to standay Psal. 36. 12.

The Lord hath been mindful of us, and he shall bless us; even he shall bless the house of strael, he shall bless the house of Aaron. Pfail 115. 12.

He shall bless them that sear the Lord: both small and great. Ver. 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doesn for the children of men! Pfal. That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness. Ver. 22.

And not hide them from the children of the generations to come; but flew the honour of the Lord, his mighty and wonderful works that he hath done. Plat. 78. 4.

That our posterity may also know shem, and the children that are yet unborn: and not be as their soresathers, a faith-less and stubborn generation.

Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart. Pfal. 68. 26.

Praised be the Lord delly: even the God who helpeth us, and poureth his benefits upon w. Ver. 19.

O let the wickedness of the wicked come to an end: but establish thou the righteous: P[4], 7, 9.

Let all those that seek thee, be joysel and glad in three; and let all such as love thy salvation, say always, The Lord be praised. Plal. 40. 19.

and to the Son: and to the

As it was in the beginning, a now, and ever shall be: world without end. Amen.

Bb 2 Proper

Proper (Carry, Carry) Carix Proper (Carry) and self mid haly driver the Line Samerxix. Ver. 9.70 Numb. And not IVX them from S. Proper out lower Deamed Leffons The H. The Poilte of honore in la suis night ty od salidatil yorks that The Suffrages ment diter the Prieft O Lord, hew th And Grand us thy Priest. O Lord five the RingI King who pureth his child his brieft. Send him help from thy holy place.
And evermore mighrick defend him.
Let his enemies have no advantage against Right Wicked approach to hurt him 19 190 Priest. Enduethy Ministers Enduethy Ministers
with introductions
And make thy choless people joying
Give peace in our
ring O Lord. Becaute There none other that fighteth for us, but only thou, O'God. Be unto us O Eord From the lace w our enemies.

prient O Lord, hearvour prayer in fibit and bur bur bury come into thee. Indiano de la langua de

Morning Prayer, shall these two,

Almighty God, who are fence amorthy fervants against the face of their enemies : we vield thee praife and thanks. for the wonderful deliverance of their Kingdoms from The Great Rebellion, and all the mileries and oppressions consequent thereupon, under which they had to long groaned. We acknowledge it thy goodness that we were not utterly delivered over as a prey unto them: Befeeching thee Itil to continue fuch thy mercies towards us; that all the world may know that thou art our Saviour, and mighty Delive Lord Amen ous chafft our

Lord God of our falvation, who hast been exceedingly gracious into this Land, and by thy miraculous Providence dialit deliver us our of our milerable Confussions, by restoring to us, and to his own just and sindoubted Rights, but then most gracious Sovereign Lord, the Selvant Ring Charles II. (howlinstanding all the power and

fhis enemies) placing him in the throne of thele Kingdoms; thereby restoring allo unto us the pu lick and free profeition of thy THE ROLL ON AND WORTHIP, 155 with our former eace and Prosperity, to the great comfort and joy of our Hearts. We are here now befulnels, to acknowledge thy unipeakable goodnels herein as upon this Day shewed unto us, and to offer up our facrifice of praile for the lame. unto thy great and glorious Name a humbly beleeching signed, though unworthy Oblation of our lelves: Nowing all boly Obedience in Thought, Word, and Work Divine, Majesty unto thy and promiting in thee, and for thee all loyal and dutiful Allegiance to thine Anointed Servant now let over us, and to his heirs after him: Whom we beleech thee to bles with all increase of Grace, Honour and Happinels in this World, and to crown him with Immortality and Glory in the Vorld to come, for Jesus Christ his take, our only ord and Saviour, Amen

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In the end of the Litary (which affect the Collect Live hereby to

等家里是是 Chighey God, who had Wallages hewed forth power what merey in the miraculous and gracious be liver mees of thy Church, and in the protection of righteous and religious Kings and State professing thy holy and eres hal Truth, from the malicious Confpiracies, and wicked Pra clices of all their Enemies We yield lifto thee from the very bottom of our hearts un feigned Thanks and Praise as for thy many great and publick Mercies, foespecially for that fignal and wonderful Deliverance by thy wife and good Providence, as upon this Day, compleated and youchfafed to our then most gracion Sovereign King Charles I and all the Royal Family And hi fildin, and with them to filis, whole Church and State, and all orders and de grees of Men in both, from the unnatural Rebellion, City patron and Tyranny of un godly and cruel Men and from the fad Confusions and Ruine thereupon enfuing From all thele, O gracious and merciful Lord God, not our Merit, but thy Mercy not dut Perenghe, But 3th Providence, not our own Arm but thy eight HARD, and thine

Arm, and the light of the Coun-senance did refere and deliver us; even because thou hadst a favour unto us. And therefore not unto us, O Lord, not unto us, but unto thy Name be afcribed all Honour, Glory and Praile, with most hum-ble and hearty Thanks in all Churches of the Saints: Even fo, Bleffed be the Lord our God, who alone doeth wondrous things; And bleffed be the Name of his Majelty for ever, through Jefus Christ our Lord and Saviour. Amen.

In the Communion Service imleets be used, inftead of the Coldecte for the King, and the Collect of the Day.

Almighty God, who art a strong tower of defence unto thy fervants, against the face of their Enemies; We yield thee praise and thanks for the wonderful deliverance of thele Kingdoms from The Greet Rebellion, and all the Mileries and Oppressions conequent thereupon, under which they had to long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: befeeching hee still to continue such thy mercies towards us; that all the world may know that thou art our Saviour and mighty

Deliverer through JefusChrift our Lord. Amen.

Lord God of our falvation, who half been exceedingly gracious unto this Land, and by thy miraculous Providence didit deliver us out of our milerable Confusions, by reftoring to us, and to his own just and undoubted Rights our then most gracious Sovereign Lord, thy Servant King CHARLES II. (notwithstanding all the power and malice of his enemies) and by placing him in the Throne of these Kingdoms; thereby remediately before the reading of storing allo unto us the pub-the Epistle, shall these two Col-lick and free Profession of thy lick and free Profession of thy true Religion and Worlhip, together with our former Peace and Prosperity, to the great comfort and joy of our Hearts: We are here now before thee, with all due thankfulness to acknowledge thine unspeakable Goodness herein, as upon this Day shewed unto us, and to offer up our facrifice of praise for the same, unto thy great and glorious Name; humbly befeeching thee to accept this our unfeigned, though unworthy Oblation of our felves: Vowing all holy Obedience, in Thought, Word, and Work unto thy Divine Majesty; and promising in thee and for thee, all loyal and duriful Allegiance

ance to thine Anointed Servant now fet over as, and to his Heirs after him : Whom we befeech thee to bless with all increase of Grace, Honour and Happiness in this world, and to crown him with immortaliey and Glory in the world to come, for Jefus Christ his fake, our only Lord and Saviour. the Church among us. L. namh

The Epiftle. TS. Pct. 2. 11. Early beloved, I befeech you as strangers and plerims, abstain from fleshly fufts which war against the foul; having your converlation honest among the Gentiles: that whereas they fpeak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of vifitation. Submit your felves to every ordinance of man for the Lords fake whether it be to the King, as supreme; or unto Governours, as unto them that are fent by him, for the punishment of evil-doers, and for the praise of them that do well. For fo is the will of God, that with well-doing ye may put to filence the ignorance of foolish men: As free, and not using your liberty for cloak of maliciousness, but s the fervants of God. Hoour all men. Love the brotherhood. Fear God. Honour the King.

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The Gofpel S. Matth, 22 16. A Nd they fent out unto him their disciples with the Herodians, faying, Mafter, we know that thou are true, and reachest the way of God in truth, neither carest thou for any man : for thou regardeft not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cefar, or not? But Jelus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he faith unto them, Whole is this image and superscription? They fay unto him, Celars. Then faith he unto them, Render therefore unto Cefar the things which are Cefars: and unto God the things that are Gods. When they had heard these words. they marvelled, and left him, and went their way!

tence be read, to washing

Not every one that faith unto me, Lord, Lord, Stall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. Mass. 7. 21, Land

After the Prayer For the whole flate of Christs Church Militant Sec. 1 th

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Lmighty God and heathine infinite and unipeal table coodness towards us, didle To a most entraordinary and wonderful menner disoppoint and overthrow the wicked defigns of those traiterous heady and high minded men who under the pretence of Reli cion and thy most holy Name. had contrived, and well nigh effected the utter destruction of this Church and Kingdom As we do this Day mod hearcily and devoutly adore and magnificathy glorious Name for this thine infinite gradious goodness already venchsafed to us : So we most humbly befeech thee to continue thy Grace and Favour towards us. biding and covering as under the shadow of thy wings, that no fuch diffini Calamity may ever again fall upon us. To this end fend forth thy light and thy truth, for the difcovery of these depths of Satan this mystery of iniquity. Infachine and defeat all the fedret Counfels of the Imgedly Abate their Pride office their Malice, and confound their Devices Strengthen the hands of our gracious Sove discribe the Control the rubole

reign King GEORGE, and all shat are pue in authority under him with judgment and inflacts to cut off all fuch workers of iniquity, as turn Religion into Rebellion, and Faith into Raction; that they may never again prevail a gainft wish non triumph in the ruine of the Monarchy and thy Church among us. Protect and defend cour Sovereign Lord the King! with the whole Royal Family, from all Treasons and Conspiracies. Be unto him a helmet of Salvation, andra from tower of Defence against the face of all his Enemies. As for those that are implecable; cloath them with Shame and Confusion, but upon him and his Posterin let the Crown for ever flourish. So we shan are thy people and the fleep of thy palture fall give the sharks for ever, and will always be hewing forth thy praise from generation to generation mithrough la Jesus Christ bus lonly Savious and Redeemtrie sion whom with thee, O Finhen, and God the holy Gholly be glory in the Church throughout all ages; world A without order and not using your liberty. wim a cloak of malicioulness, but as the fervants of God; Ho-- con one de la Form

therhood. Fear Gode Honour

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A FORM Of PRAYER With THANKSGIVING to Almighty God: To be Uled in all Churches and Chapels within this Realm, every Year upon the first day of August: Being the Day on which His Majesty began His Happy Reign.

The service than be the fame with the office office for Holy-Days in all things except where it is in this Office otherwise appointed.

If this Day shall happen to be Sunday the Proper office for that Sunday shall be wholly omitted, and this used instead of it: But however it shall happen, there shall be Notice thereof given publickly in the Church the Sunday before.

Morning Prayer shall begin with these Sentences,

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Exhart that first of all supplications, prayers, sintercessions, and giving of thanks, be made for all men: for kings and swell chat are in authority; that we may lead a quiet, and praceable life in all godliness, and honesty: For this is good and acceptable unto God our Saviour. I Tim. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us, But if we contest our sins, he is futhout and quit to forgive us our sins, and to cleanse us from all untighteduines. It is point in the notes of the point.

Infliend of Printe, exclusions the

fung: one Verleby the Prieft, and another by the Clerkand People.

Name in all the world! Pfel.

Lord, sohat is man, that thou half such respect unto him on the Son of man that thou so veg ardest him! Plat. 144.22.0 viole

Lord hath so done his marvel lous works and that they ought to be had in remembrances Psal. 111. 2000 to the tradition

O that men would therefore praise the Lord for his goodness? and declare the wonders that he doeth for the Children of Men! Pfal. 107. 21.

der: and look upon the face of thine Anointed. Pfal. 84. 9.

O hold thou up his goings in the puebol that his footsleps slip not. Psal. 17. 5, nous your

and make him glad with the joy of thy countenance. Pfal. 61. 6. & 21. 6.

Let bim dwell before thee for ever: O prepare thy loving merey and falthfulness that they may preserve him. Plal, 61119.

A Form of Prayer for

In his time let the righteflourish; and let peace be in all our borders. Pfal. 72. 7.69

As for his enemies, cloath them with shame: but upon himself let his crown flourish. Plal. 132.19.

Bleffed be the Lord God, even the God of Israel: which only doeth wondrous things.

And bleffed be the name of his Majesty for ever: and all the earth shall be filled with his Majofy. Amen, Amen. Ver. 19.

Glory be to the Father, and to the holy Ghoft and to the holy

As it was in the beginning, is work, and over shall be a world without end. Amen.

Proper & XX, XXI, CI.

Proper To Denn.

Leffons. The Second Reputs

The Second, Remit 3

The Suffrages next rafter the Creed, shall standthus.

mercy upon us.

Anlw. And grant us thy fal-

Priest O Lord, fave the

in thee.

Priest Send him help from

Aniw. And evermore mighei

no advantage against him.

Approach to burt bin.

Priest Endue thy Ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, fave thy

Answ. And bless thine inbe-

Priest. Give peace in our

time, O Lord.

Andw. Because there is none other that fighteth for us, but only thou, O God.

Prick Be unto us, O Lord,

a ftrong tower.

Answ. From the face of our

Priest O Lord, bear our

And let our ery come

Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for his Majesty's Accession to the Throne.

A Lmighty God, who ruleft over all the Kingdoms of the world, and disposest of them, according to thy good pleasure; We yield thee unseigned thanks, for that thou wast pleased, as on this day to place thy servant our Sovereign Lord King George,

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pon the Throne of thefe Reblms. Detaly wildom be his guide, and let thine arm ftrengthen him , let justice, cruth and holiness, let peace and love, and all those vertues that adorn the Christian profellion flourist in his days. Dired all his Counfels and endeavours to the Glory, and the Welfare of his People; and give us Grace to obey him cheerfully and willingly for Conscience sake, that neither our finful passions, nor our private interests may dispoint his Cares for the Publick Good ; let him always poffels the hearts of his People, that they may never be wanting in Honour to his Person, and Dutiful Submission to his Authority , let his Reign be long and prosperous, and Crown him with Immortality in the life to come, through Jefus Christ our Lord, Amen. EVEW

In the end of the Latany (which shall always be used upon this Day)
after the Collect [We kambly befeech thee, O Father, & c.] shall the following Prayer, for the King and Royal Family, be used.

Lord our God, who upholdest and governest all things in heaven and earth, receive our humble Prayers, with our hearty Thanksgivings for our Sovereign Lord GEORGE, as on this day set over us by thy grace and pro-

vidence to be our King; and fo together with him blefs his Royal Highnels George Prince of Wales, the Princels, and their offue, and the whole Royal Family, that they all ever trufting in thy goodness. protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health peace, joy and honour, a long and happy life upon earth. and after death, obtain everlafting life and glory in the Kingdom of Heaven, by the merits and mediation of Christ Jefus our Saviour, who with the Father and the holy Spirit liveth and reigneth ever one God, world without end. Amen.

Then hall follow this Collect for Gods protection of the King

Oftgracious God, who haft fet thy fervant GEORGE our King upon the Throne of his Ancestours, we most humbly befeech thee to protect him on the fame, from all the dangers to which he may be exposed; Hide him from the gathering together of the froward, and from the Infurrection of wicked doers : Do thou weaken the hands. blaft the deligns, and defeat the enterprises of all his Enemies, that no fecret Confpitacles, por open Violences may

a A Form of Prayer for

disquient his Reignor but white being I dately kept under the charles of dry Wing Hand Supported by the Power, he thing et interphoret all Oppositions that the the Woulds to busis Designation of the position of the positio

Included the Prayer, For the High (Courts) Parliament (if filtings)

In the Commission Service immediately before the reading of the Epittle; inflead of the Collect of the King and that of the Day inhalf of collect that of the Wine and that of the Day in thalf of collect this Prayer for the Lings as supreme: Governour of this Churchalt bas mediated and

Leffed Lote, Juho haft dalled Christian Brinces to the Defence of thy Faith and halbamade it their Duty to promote the spiritual Welfare, togother with the Tenporal Interests of their Pegple noWie acknowledge with maple and thankful hearts thy great goodness to us in letting thy Servant our most Gracibul King over this Church and Nation; Give him webefeech thee, all those heavenly Graces that are requisite for fo high a Truft: Let the work of thee his God prosperlin his hands; Let his eyes heligle the Success of his Deligns for the Service of thy true Belin gion eltablished amongstats

And make him a bleffed in Arument of protecting and adwancing thy Bruth whereever in in Periocyted land Oppreffeder Les Hypotrifie and Profanels, Superstition and Idola-try fly hefore his face, Let nor Herefies and falle ordo drives disturb the Peace of the Church, nor Schifms and causeles Divisions weaken it: but grant us to be of one heart and one mind in feming thee our God, and obeying him according to the will And that thefe bleffings may be continued to after Ages Let there never be ione wanting in his house to succeed him in the Government of these king doms, that our Posterity may fee his Childrens Children and Peatedpon Ifrael So we shar are thy People and Sheep of thy Patture dhall give, thee thanksiforogier, and will always be theiring forth thy praise from generation to generationan Amen. avewlelled

Dearly beloved, I befeech you as strangers and pilgrims, abstain from sleshly lusts, which war against the soul; having your convertation honest among the Gentiles: that whereas they speak as gainst you as wil-doers, they may by your good works which they shall behold glo-

of August.

dhe God in the day of vifitaeton, "Submit your felves to every ordinance of flan for the Lords Take : whether it be to the king nis fui preme p or unto Overnours. s decortion that are fent by him for the punifument of evil doers, and for the praise of then that do well. For fo is the will of God, that with well doing ye may put to frlence the ignorance of foolin men: As free, and not using your liberty for a cloak of maliciousness, but as the fervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King 9401

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The Gofpel. S. Matth. 22. 16. A Nd they fent out unto him their difeiples! with the Herodians, faving, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkelt thou? Is it lawful to give tribute unto Celar, or not ?
But Jefus perceived their
wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money, And they brought unto him mitothem, Render therefore dito Cefar the things which are Cefars: and anto God the things that are Gods Wilen they heard thefe words, they mervelicd, and left him, and Went way right only

After the Nicene Creek, Stall Kol low the Sermon, videocasq of In the Offertory thall this See tence be read of vilinivoi veen

Godfinels is great riches, if a man be content with that he hach : for we brought nothin into the world, neither can wed carry any thing out heard this day, wish SumiTu

After the Prayer I For the whole flass of Christs Church &c. these Collects following shall be may bring forth in us the

ont Old Prayer for Whity Jion God the Father of our ing Lord Jefus Christon only Saviour, the Prince of Peace; Give us grace feri-oully to lay to heart the great dangers we are in by our un happy divisions. Take away all hatred and prejudice, and whatfoever elfe may hinder us from godly Union and Concord. That as there is but one Body, and one Spirit, and one hope of our Calling, one Lord one Faith, one Baptism, beily. And he faith unto them, bue God and Father of us all; Whole is this image and full flowe may henceforth be all perscription? They say note of one heart, and of one Soul, him, Cefars. Then faith he united in one holy bond of Truth

A Form of Prayer Carl

Truth and Peate, of Faith and Charity, and may with one mind and one mouth glorific thee, through Jefus Christ our Lord. Amen.

Rant, O Lord, we becourse of this world may be
so peaceably ordered by thy
Governance, that the Church
may joyfully serve thee in all
godly quietness, through Jesus Christ our Lord. Amen.

Rant, we beleech thee, I Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the bonour and praise of thy Name, through Jesus Christ our Lord. Amen.

A lanighty God, the fountain of all wildom, who knowelt our necessities, he fore weask, and our ignorance in asking. We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

passet of God which passet all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. Amen.

men: As free, and not using

GEORGE R.

Or Will and Pleasure is, That this Form of Prayer with
Thanksgiving for the First Day of August, be forthwith
Printed and Published, and he used Tearly on the said Day, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both our Universities, and of Our Colleges of
Eaton and Winchester, and in all Parish-Churches and Chapels
within Our Kingdom of England, Dominion of Wales, and Town

of Berwick apon Tweed.

the surface of Very Our Court at St. James's the Thirties of the Hand of June, 1713 In the First Whole is this innerging of Our Reignganis in the North be all

perferient dien lith is united in one holy bond of

Townshend

1. Of Faith in the Hely Thinity.

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Here is but One hving and true God, everlafting without Body Parts, or Passions; of infinite Power, Wifdom and Goodness; the Maker and Preferver of all Things, both visible and invisible. And in Unity of this Godhead there be Three Persons of one Substance. ower, and Eternity; the Father, the Son, and the Holy Ghoft.

2. Of the Word or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one Substance with the Father, took mans nature in the Womb of the bleffed Virgin, of her Substance! so that two whole and perfect natures, that is to fay, the Godhead and Manhood, were joyned together in one Person, never to be divided, whereof is one Christ, very God and very Man, who truly luffered, was crucified. dead and buried, to reconcile his Father to us, and to be a Sacrifice, not only for Original Guilt, but also for Actual Sins of Men. 3. Of the going down of Christ into

S Christ died for us, and was buried: so also is it to be believed, that he went down into

4. Of the Refurrettion of Christ. Hrist did truly rise again from Death, and took again dy, with Flesh, Bones, and Il things appertaining to the Per-Man's Nature, wherewith he ascended into Heaven,

and there fitteth, until he return to judge all Men at the Last Day.

5) Of the Holy Ghoft. He Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father, and the Son, Very and Eternal God.

6. Of the Sufficiency of the Holy Scri-

ptures for Solvation.

TOly Scripture containeth all things necessary to Salvation: fo that whatfoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of the Faith, or be thought requilite or necessary to Salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church. Il on 11/

TOf the Names and Number the Canonical Books.

Hate fis. Exedue. Leviticm, CODELL Orania nimide Numeri, Deuteronomium, Marava Instit to Mankind e Jo bue the only Mediatour bet ogh The I. Book of Samuel. The II. Book of Samuel, The II. Book of Kings, The Interior The I. Book of Chronicles The II Book of Chronicles,
The I Book of Esdras, The II Book of Bidras, 117 1000 nam nativided million lines of

The Pfalms,
The Proverbs,
Ecclesiastes or Preacher,
Consider, or Songe of Salonda, bass
vs Fine Prophets the Greham has
Twelve Brophets the Quest

And the other Books (as Hierone faith) the Church doch read for Example of Life and Instruction of Manners, but yet doth it not apply them to establish any Doctrine; Such are these following:

The III. Book of Eldras,
The IV. Book of Eldras,
The Book of Tobias,
The Book of Judith,
The rost of the Book of Hafter,
The Book of Wildom,
Thus the Son of Sirach,
Baruch the Praphet,
The Stary of Sulama,
The Stary of Sulama,
The Stary of Sulama,
The Stary of Sulama,
The Stary of Manager,
The Book of Macrabees,
The Book of Macrabees,
The Book of Macrabees,

All the Books of the New Tetrament, as they are commonly terved, we do receive and ac-

7. Of the Old Testament. He Old Tellament is not contrary to the New: for both in the Old and New Testament, everlasting life is offered to Mankind by Christ, who is the only Mediatour between God and Man, being both God and Man. Wherefore they are not to e heard, which feign that the Old Fathers did look only for renfitory Promifes. Although the Law given from God by Mofes, as touching Ceremonies and Rires, do norbind Christian Men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth a yet notwithfranding, no Christian man

whatfoever, is free from the obedience of the Commandments which are called Moral.

The three Creeds, Nice Creed, Atheneise's Creed, and that which is commonly called the Apostles Creed ought throughly to be received and believed for they may be proved by most certain Warrants of holy accipture.

Riginal bin frandeth not in the following of Adam, (as the Pelegians do vainly talk) but it is the fault and corruption of the Nature of every Man, that naturally is ingendred of the Offspring of Adam, whereby man is very far gone from original righteouthels, and is of his own nature inclined to evil, to that the field lufteth always contrary to the Spirit; and therefore in every perfon born into this world, at deferveth God's wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated, whereby the luft of the fielh, called in Greek, pound the Wildom, some Sensuality, some the Affection, some the desire of the fielh, is not subject to the Law of God. And although there is no Condemnation for them that believe and are baptized, yet the Apostle doth consess, that Concupiseence and Luft hath of it self the nature of fin.

The Condition of Man after the fall of Adam, is fuch, that he cannot turn and prepare himself by his own natural Strength and Good Works to Faith, and calling upon God: wherefore we have no power to do good Works pleafant and acceptable to God, without the Grace of God, by

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Christ preventing us, that we may have a Good Will, and working with us when we have that Good Will.

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11. Of the Justification of Man.

TE are accounted righteous before God, only for the perit of our Lord and Saviour lefus Christ by Faith, and not or our own works, or defervings. Wherefore that we are uffified by Faith only, is a most holfom Doctrine, and very full of comfort, as more largely is exrefled in the Homily of Justication.

12. Of Good Works.

Lbeit that good Works, which A are the fruits of Faith, and follow after Juftification, cannot out away our Sins, and endure the Severity of Gods Judgment, yet are they pleasing and acceptble to God in Christ, and do pring out necessarily of a true and lively Faith, infomuch, that by them a lively Faith may be as evidently known, as a Tree discerned by the Fruit.

13. Of Works before Justification.

Orks done before the grace of Christ, and the inspiration of his Spirit, are not pleafant to God, forasmuch as they fpring not of Faith in Jesu Christ, neither do they make men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity: yea, rather for that y are not done as God hath villed and commanded them to done, we doubt not but they have the nature of fin.

14. Of Works of Supererogation. Oluntary Works, besides over and shove God's Commandenes, which they call Works of Supererogation, cannot be taught without Arrogancy and Impiety. For by them Men do declare,

That they do not only render unto God as much as they are bound to do, but that they do more for his fake, than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, fay, We are unprofitable Servants

15. Of Chrift alone without Sin.

Hrist in the truth of our nature, was made like unto us in all things (fin only except) from which he was clearly void both-in his flesh, and in his spirit. He came to be a Lamb without spot, who by Sacrifice of himself once made, should take away the Sins of the World and Sin (as St. John faith) was not in him, but all we the reft: (although baptized and born again in Christ) yet offend in many things, and if we fay we have no Sin, we deceive our felves, and the truth is not in us.

16. Of Sin after Baptism. Ot every deadly fin willingly committed after Baptifm is fin against the Holy Ghost, and unpardonable. Wherefore the grant of Repentance is not to be denied to fuch as fall into fin after Baptilin. After we have received the Holy Ghost, we may depart from grace given, and fall into fin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which fay they can no more fin as long as they live here, to deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election. Redestination to Life, is the everlasting Purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his Coun-Cc

fel, secret to us, to deliver from Curfe and Damnation, those whom he hath chosen in Christ out of Mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due Seafon: they through Grace obey the Calling: they be justified freely: they be made Sons of God by Adoption: they be made like the image of his only begotten Son Jesus Christ: they walk Religiously in good Works, and at length by Gods Mercy they attain to everlasting Felicity.

As the Godly Confideration of Predestination and our Election in Christ, is full of sweet, pleafant, and unspeakable comfort to Godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the Flesh, and their earthly Members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their Faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So for curious and carnal Persons, lacking the Spirit of Christ, to have continually before their eyes the fentence of Gods Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchleiness of most unclean living, no less perilous than desperation.

Furthermore, We must receive Gods Promises in such wise as they be generally set forth to us in holy Scripture: And in our doings, that Will of God is to be

followed, which we have expresly declared unto us in the Word of God.

18. Of obtaining Eternal Salvation on-

If by the Name of Christ.

They also are to be had accursed, that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby Men must be saved.

The visible Church of Christ is a Congregation of Faithful Men, in the which the pure Word of God is Preached, and the Sacraments be duly Ministred, according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Hierufalem, Alexandria, and Antioch, have erred; fo also the Church of Rome, hath erred, not only in their living and manner of Ceremonies, but also in Matters of Faith.

20. Of the Authority of the Church

He Church hath Power to decree Rites or Ceremonies, and Authority in Control versies of Faith: And yet it is not lawful for the Church to Ordain any thing that is contrary to Gods Word written, neither may it fo Expound one place of Scripture, that it be repugnant to ano-Wherefore although the Church be a Witness and a Keep er of Holy Writ, yet as it ought not to decree any thing against the fame, so besides the fame ought it not to enforce any thing to be believed for necessity of Salvation.

21. Of the Authority of General Councils.

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Eneral Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an Assembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and some time have erred, even in things pertaining unto God. Wherefore things ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23. Of Ministring in the Congregation.

IT is not lawful for any Man to take upon him the Office of publick Preaching, or Ministring the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by Men who have publick Auhority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

 Of Speaking in the Congregation, in Such a Tongue as the People understandeth.

T is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to Minister the Sacraments in a Tongue not understanded of the People.

25. Of the Sacraments.

SAcraments ordained of Christ, be not only Badges or Tokens of Christian mens Profession; but rather they be certain sure Witnesses, and effectual Signs of Grace, and Gods good Will towards us, by the which he doth work invisible in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lords Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholsom effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

26. Of the Unworthiness of the Minifters, which binders not the Effect of the Sacraments.

A Lthough in the visible Church the evil be ever mingled with the good, and sometime the evil have chief Authority in the Ministration of the Word and Sacraments: yet for smuch as they do not the same in their own name, but in Christs, and do Ministration of the word and Sacraments: yet for smuch as they do not the same in their own name, but in Christs, and do Ministration of the word in their own name, but in Christs, and do Ministration of the word in the

nister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christs Ordinance taken away by their wickedness, nor the Grace of Gods Gifts diminished from such, as by Faith, and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christs Institution and Promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgment be deposed.

27. Of Baptifm.

Aptism is not only a Sign of Profession, and Mark of Difference, whereby Christian men, are discerned from others that be not christned; but it is also a Sign of Regeneration, or New Birth, whereby, as by an Inftrument, they that receive Baptism rightly, are grafted into the Church: the Promises of the Forgiveness of fin, and of our Adoption to be the Sons of God, by the Holy Ghoft, are visibly Signed and Sealed: Faith is confirmed, and Grace increafed by virtue of Prayer unto God. The Baptism of young Children is in any wife to be retained in the Church as most agreeable with the Institution of Christ.

The Supper of the Lord is not only a fign of the Love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christs Death: Infomuch that to such as rightly,

worthily, and with Faith receive the fame, the Bread which we break, is a partaking of the Body of Christ; and likewise the Cup of Blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but it is repugnant to the plain Words of Scripture, over-throweth the nature of a Sacrament, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christs Ordinance reserved, carried about, listde up, or worshipped.

29. Of the Wicked, which eat not the Body of Christ in the Use of the Lords Supper.

The Wicked, and fuch as be void of a lively Faith, although they do carnally and visibly press with their Teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ: yet in no wise are they Partakers of Christ, but rather to their Condemnation do eat and drink the Sign or Sacrament of so great a thing.

The Cup of the Lord is not to be denied to the Lay-People: For both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be ministred to all Christian Men alike.

31. Of the one Oblation of Christ finished upon the Gross.

The Offering of Christ once made, is that perfect Redem-

demption, Propitiation, and Sacisfaction for all the fins of the whole world, both Original and Actual, and there is none other Satisfaction for Sin but that alone. Wherefore the facrifices of Maffes, in the which it was commonly faid, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous Fables, and dangerous Deceits.

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Bishops, Priests, and Deacons, are not commanded by Gods Law, either to vow the Estate of single life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of Excommunicate Person, bow

That Person which by open denunciation of the Church, is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken of the whole multitude of the Faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath Authority thereunto.

Ja. Of the Traditions of the Church.

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of Countries, Times, and Mens Manners, so that nothing be ordained against Gods Word. Whosever through his private Judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God,

and be ordained and approved by Common Authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the Common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Confeiences of the weak Brethren.

Every particular or National Church, hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by Mans Authority, so that all things be done to

edifying.

The second Book of Homilies, the feveral Titles whereof we have joyned under this Article, doth contain a godly and wholsome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the VI. and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the People.

of the Names of the Homilies

1 OF the right use of the Church.
2 Against Peril of Idolatry.
3 Of Repairing and Keeping clean of Churches.

4 Of Good Works : First, Of Fasting.

5 Against Gluttony and Drunkenness.

6 Against Excess of Apparel.

7 Of Prayer.

8 Of the Place and Time of Prayer.

9 That Common Prayers and Sacraments ought to be Ministred in a known Tongue.

10 Of the Reverent Estimation

11 Of Alms-doing.

12 Of the Nativity of Christ.

13 Of the Passion of Christ.

14 Of the Resurredion of Christ.

15 Of the worthy Receiving of the Sa-

crament

Chrift.

16 Of the Gifts of the Holy Ghoft.

7 For the Rogation Days.

8 Of the State of Matrimony.

o Of Repentance.

o Against Idleness. 21 Against Rebellion.

36. Of Consecration of Bishops and Ministers

He Book of Confecration of Arch-bishops and Bishops, nd Ordering of Priefts and Deacons, lately fet forth in the time of Edward VI. and confirmed at the same time by Authority of Parliament, doth contain things necessary to such Confecration and Ordering; neither hath it any thing that of it felf is fuperstitious and ungodly. therefore who foever are Confecrated or Ordered according to the Rites of that Book, since the Second Year of the forenamed King Edward, unto this time, or hereafter shall be Consecrated or Ordered according to the fame Rites, we decree all fuch to be Rightly, Orderly, and Lawfully Consecrated and Ordered.

37. Of the Givil Magistrates.

He Kings Majesty hath the Chief Power in this Realm of England, and other His Dominions unto whom the Chief Government of all Estates of this Realm, whether they be Ecclesiaflical or Civil, in all Caufes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdi-

Whereas we attribute to the Kings Majesty the Chief Government, by which Titles we understand the Minds of some slanderous Folks to be offended: We give not to our Princes the Mi-

crament of the Body and Blood of niftring either of Gods Word or of the Sacraments, the which thing the Injunctions also lately fet forth by Elizabeth our Queen, do most plainly testifie: but that only Prerogative which we fee to have been given always to all godly Princes in holy Scriptures by God himfelf; that is, that they should rule all Estates and De grees committed to their Charge by God, whether they be Ecclesi. aftical or Temporal, and restrain with the Civil Sword the Stubborn and Evil-doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Laws of this Realm may punish Christian men with Death, for hainous and grievous Offences.

It is lawful for Christian Men, at the Commandment of the Magistrate, to wear Weapons, and lerve in the Wars.

38. Of Christian Mens Goods which are not Common.

He Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsly boast. Notwithstanding, every man ought of fuch things as he posfesseth, liberally to give Alms to the Poor, according to his Abi lity.

39. Of a Christian Mans Oath.

S we confess that vain and rash Swearing is forbidden Christian Men by our Lord Jesus Christ, and James his Apoftle: So we judge that Christian Religion doth not prohibit, but that a man may fwear when the Magistrate requireth, in a Cause of Faith and Charity, fo it be done according to the Prophet teaching, in Justice, Judgment and Truth.

The Ratification.

HIS Book of Articles before Rehearsed, is again Approved, and Allowed to be Holden and Executed within the Realm, by the Assent and Comsont of our Sovereign Lady ELIZABETH, by the Grace of God, of England, France, and Ireland

Queen, Defender of the Faith, &cr Which Articles were deliberately Read, and Confirmed again by the Subscription of the Hand of the Archbishop and Bishops of the Upper House, and by the Subscription of the whole Clergy of the Nether House in their Convocation, in the Year of our Lord, 1571.

The TABLE.

Of Christ the Son of God.

3 Of his Going down into Hell.

4 Of his Resurrection.

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5 Of the Holy Ghost.
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The Ratification.

FINIS.

ATABLE of KINDRED and AFFINITY,
wherein who soever are related, are forbidden in Scripture, and our Laws to
Marry together.

	A STATE OF THE PARTY OF THE PAR
A Man may not Marry his	- A Woman her
GRandmother, Grandfathers Wife,	r GRandfather,
3 Wifes Grandmother, 3 - 4 Fathers Sifter,	3 Husbands Orandfather, 4 Fathers Brother,
6 Fathers Brothers Wife,	6 Fathers Sifters Husband,
7 Mothers Brothers Wife, 10 82	7 Mothers Sifters Husband, 8 Husbands Fathers Brother,
Wifes Mothers Sitter,	9 Husbands Mothers Brother,
11 Step-mother, 12 Wifes Mother,	11 Step-Father, A. Husbands Father,
13 Daughter, 14 WifesDaughter,	13 Son. 14 Husbands Son. 15 Daughters Husband,
16 Sifter Wifes Sifter	16 Brother 17 Husbands Brother,
18 Brothers Wife,	18 Sifters Husband,
20 Daughters Daughter,	20 Daughtets Son, 21 Sons Daughters Husband,
Daughters Sons Wife, Wifes Sons Daughter,	22 Daughters Daughters Husband, 23 Husbands Sons Son,
Wifes Daughters Daughter, 25 Brothers Daughter,	24 Husbands Daughters Son, 25 Brothers Son,
26 Sifters Daughter, 27 Brothers Sons Wife,	26 Sifters Son, 27 Brothers Daughters Husband,
28 Sifters Sons Wife, 29 Wifes Brothers Daughter,	28 Afters Daughters Husband, 29 Husbands Brothers Son,
30 Wifes Sisters Daughter.	30 Husbands Sifters Son.
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